

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. II. {MIND AND MATTER Publishing House,
No. 713 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY, OCT. 9, M. S. 33.

{\$2.00 PER ANNUM, Payable in Advance;} NO. 46.
Single Copies Five Cents.

IMMORTALITY.

BY JOHN C. BLAIR.

The golden gates are left ajar
That angels may unseen
Revisit earthly scenes again,
As in some blissful dream
That brings to us our darling ones
The fainting soul to cheer
To teach us that immortal life
Awaits our trials here.

We longingly await the hour,
To us with pleasure fraught,
When they exert their wondrous power
Entrancing every thought;
For then we know our sainted ones,
The ones we love the most,
Are hovering near, in spirit form,
A bright angelic host.

With loving tones of long ago,
That thrill with new delight,
They hold entranced the list'ning ear
Like music in the night,
And as they linger, loth to go,
From out their starry eyes
There beams a soul-lit tenderness
Of love that never dies.

Yes, very near they come to us
From their bright homes above,
Full freighted from the summer land
With messages of love.
Their presence soothes the anxious heart
Dispelling doubts and fears,
While from the gloom of error's night
A radiant light appears.

They bring to us the tidings blest,
O'er every earthly thought,
The knowledge of immortal life,
That we by faith had sought,
The dread uncertainty is o'er,
The mists are rent in twain
That veiled the eye of mortal man,
Our dead return again.

[We clip the foregoing beautiful gem from a secular paper, surprised to find so rare a jewel in such a worldly setting.—Editor.]

THE CRUSADE AGAINST SPIRITUALISM.

The Katie King Imbroglio.

BY J. M. ROBERTS.

[Continued.]

CHAPTER IV.

The Opening Movements of the Crusaders and Their Operations.

The first rumbling of the storm that was soon to burst upon them was conveyed to Mr. and Mrs. Holmes by the following letter from Eliza White. It was written to them while they were at Blissfield, Michigan. The original letter is in the possession of Col. Henry S. Olcott, in whose hands we saw it. We copy it from Col. Olcott's book, *People from the Other World*, page 445. I have italicized those portions of this letter that I deem especially significant.

"50 NORTH NINTH STREET,
PHILADELPHIA, 18 August, 1874.

"Mr. and Mrs. Holmes—Dear Friends:
"I will try and get your things shipped by next week. I could not see the furniture man to-day; but will to-morrow. Dr. Child comes in here with Dr. Paxson, Mrs. Buckwalter, Mr. Leslie and Mrs. Child, and they hold seances and go on just as though they owned the house. I don't think Child is a friend of yours—he don't act like it. All the time prying into everything, and all he cares for you is to make money off your mediumship. The man that called the other day has called again yesterday. His name is Leslie. He said, 'Mrs. White, are you a medium?' I told him I was. He said, 'I saw your advertisement in the *Daily Item* last June, but I called to ask if you know anything about the Holmeses, as everybody says that it is you that is playing Katie King. Now you are a poor woman, and I can't see why you do it. You look a good deal like Katie King, and if you know anything and will tell me all about it, several gentlemen and myself will pay you \$1000, and stand by you and guarantee to protect you, and we will pay you the money in advance. We want to stop all this spiritual business that is going on all over the country, and we will put the Holmeses down if you will only tell me and my friends all you know about it.' I told him I did not know anything about your affairs; that if you were not mediums, there was none. I did not see how it could be a humbug, as the people had tested the matter in such a way and had published it all over. He said, 'Yes, we know all that, but we think you are the one that plays K. K., and if you will tell us, we will pay and stand by you.' I told him I could not tell anything, as I didn't know anything. Soon after a man called to see me about the same thing. He does business at 1210 Market street. I think his name is Roberts. He came one night to see your seance with a party of young men to tear the cabinet down and catch somebody, but they had their trouble for their pains. He is the same one that tried to frighten you by sending a lawyer to get his money back. He talked a long time, but acted very strange. I told him the same as I did Leslie. Now what does all this mean? I wish you would come back to this city. I think it would be best for you, as I don't hear anything talked of but K. K. and the Holmeses. How funny that everybody should think I am the spirit. How absurd! But all this causes me trouble, and I don't like it. I think I will try and keep the house another month. Mrs. Hannis, who lives at 262 Madison street, will go in with me. I will try my hand with her a month. Evans is at me all the time to know if I will take the house. That \$50 you gave me to live on and to take care of your things and ship them is all gone,

but I guess something will turn up to help me out.

"Your friend,

"FRANK STEVENS (erased.)

"ELIZA WHITE."

The genuineness of that letter is fully attested by the following affidavit of Mr. and Mrs. Holmes. I give it as it is published in Col. H. S. Olcott's book, "People from the Other World."

"STATE OF PENNSYLVANIA," ss.
"CITY OF PHILADELPHIA," ss.

Nelson Holmes, and Jennie Holmes, his wife, being duly sworn according to law, severally depose and say, that the above is a true copy of a letter received by them at Blissfield, Michigan, in the month of August last, from Eliza White, alias Frank Stephens; that they have each of them seen the said White alias Stephens write, and that the original document of which the above is a copy, is in her hand-writing; and the hand-writing is identical with other letters received from the same person.

"And deponents further say that after they returned from the West to Philadelphia, the said White, alias Stephens, came to see them to complain that Dr. Child had not paid her for the rent of the house No. 50 North Ninth Street, which deponents occupied before going West, but which the said White alias Stephens took for one month on her own responsibility, but with some expectation that the said Child would see the rent paid; if the deponents would return to the said house; and the said White failing to induce deponents to agree to refund the said rent, which indeed they were unable to do, significantly remarked that a number of gentlemen of wealth, including members of the Young Men's Christian Association, were ready to pay her a large sum of money, and that she need not trouble them any more.

"In testimony whereof the said deponents have hereunto signed their names this 25th day of January, A. D. 1875.

NELSON HOLMES,

JENNIE HOLMES,

Sworn and subscribed this 25th day of January, 1875.

FRANCIS HOOD,

Alderman.

If the foregoing letter of Eliza White alias Frank Stephens is genuine, it throws a flood of light upon all the events of this attempt to injure Spiritualism. It especially tends to prove the truth of Mr. and Mrs. Holmes's statements and the infernal nature of the conspiracy against them. That the letter is authentic has never been denied. It has now been more than five years since Col. Olcott published it in his book and neither Mrs. White, Dr. Child, William O. Leslie nor any one else has ever pretended that it was not genuine. Besides, Col. Olcott is a very keen and critical observer and would not be deceived in such a matter. Col. Olcott had other letters of Mrs. White in his possession and they were all written in the same hand.

Now, who wrote that letter? Mrs. White did. It was one of a series of letters that passed between her and Mr. and Mrs. Holmes. Prior to writing it she had received three letters from them, they being at the time at Blissfield, Mich. It was written with the unguarded freedom of strictly private correspondence, and without any expectation that it would ever be published. Notwithstanding this, what word, line or sentence of that whole letter, gives the slightest intimation that Mrs. White had ever aided them in any deceptive conduct at their seances; or that they had ever asked her to do so; or that she ever contemplated doing so? On the other hand does it not show that there had been no collusion whatever between the mediums and Mrs. White? Had there ever been any improper relations between Mr. and Mrs. Holmes and Mrs. White, of any kind whatever, would the latter in a strictly private letter to them, in which secrecy was not called for, have written: "I told him (Leslie) I did not know anything about your affairs, that if you were not mediums there were none. * * * I told him I could not tell anything, as I did not know anything. I told him (Roberts) same as I did Leslie. * * * Now, what does all this mean? * * * How funny everybody should think I am the spirit. How absurd." Are those such expressions as a guilty confederate in fraud would have written to her associates? Do they not indicate the perfect sincerity of the writer and do they not completely answer and refute the volume of falsehood, that for corrupt hire she assumed at the instance of her employers? Were the expressions above quoted such as Mrs. White would have used had she ever personated the spirit of Katie King, at their request? Is it not manifest that when Mrs. White wrote that letter she did not consider Mr. and Mrs. Holmes in any manner responsible for the deception practiced by Dr. Child and Mr. Hurn, the photographer? Do not those expressions of Mrs. White show that she did not regard her arrangement with Dr. Child as having anything to do with the seances of Mr. and Mrs. Holmes? Do they not fully prove the truth of Mr. and Mrs. Holmes's statement about the trinkets given to "Katie King," and utterly discredit Mrs. White's subsequent statements regarding those trinkets? This letter of itself amply vindicates Mr. and Mrs. Holmes against the whole conspiracy to discredit and injure them. Mrs. White could have had no motive to have written thus to Mr. and Mrs. Holmes if she was not speaking the truth. But if she did not speak the truth when she had no motive to lie, of what value was her statements when she was offered a bribe to lie to the contrary.

The statements which Mrs. White makes in that letter concerning the corrupt and dishonest

conduct of a man named Leslie, in seeking to have her bear false witness against Mr. and Mrs. Holmes, have undoubtedly relation to the beginning of the negotiations which transpired between herself and William O. Leslie who figured as the "amateur detective," in the so-called "Katie King Exposé" of the Philadelphia *Inquirer*. The truthfulness of Mrs. White's statement regarding him seems to be fully confirmed by Mr. Leslie's narrative of his exploits published in the *Inquirer* of December 18th, 1874. It is therein stated: "The first interview" (with Mrs. White) "was a failure. Katie" (Mrs. White) "protested that she did not believe in Spiritualism; declared she had seen the manifestations but once" (the same as she said to Esquire Allen) "and that so far as she knew they were all right." Her statement in the letter is further confirmed by what Mr. Leslie said to Gen. Francis J. Lippitt. The latter said in his report to the *Banner of Light* in January, 1875, of his special investigations of the "Katie King Exposé": "Mr. Leslie informed him that he had been aware of Mrs. White's dishonest connection with the Holmeses since the previous summer. There can therefore be no doubt that Mr. Leslie did approach Mrs. White, about the middle of August, 1874, and endeavored to bribe her to bear false witness against Mr. and Mrs. Holmes. This is shown further by Mr. Leslie's own confession. In his so-called 'Exposé,' before mentioned, speaking of the denial of Mrs. White that she knew anything wrong on the part of Mr. and Mrs. Holmes, he says: 'These assertions, however, did not satisfy this earnest seeker after truth' (Leslie himself) "and various schemes, devices, plans and promises were resorted to in hopes of discovering some of the many presents that had been made to Katie." Does not this fully confirm the following portion of Mrs. White's letter, written four months before? Speaking of Leslie's attempt to bribe her, she said, he, Leslie, said: "Everybody says it is you that is playing Katie King. Now, you are a poor woman and I can't see why you do it. You look a good deal like Katie King, and if you know anything, and will tell me all about it, several gentlemen and myself, will pay you a \$1000, and stand by you, and guarantee to protect you, and we will pay you the money in advance. We want to stop all this spiritual business, that is going all over the country, and we will put the Holmeses down if you will only tell me and my friends all you know about it." These were undoubtedly the "schemes, devices, plans and promises," which Mr. Leslie referred to in his published statement, as to what took place at his first interview with Mrs. White. This shows that when Mrs. White wrote that letter to Mr. and Mrs. Holmes she wrote truthfully, and that she had not made up her mind to accept the monstrous bribe which was offered to her by Mr. Leslie, on condition she would sell herself to him and his associates.

It is then very apparent that Mr. Leslie acted as a go-between, for certain unnamed gentlemen whom he represented, and that those gentlemen were not so much interested in discrediting the Holmeses as in suppressing Spiritualism all over the country. That they should have tendered so enormous a bribe, shows that it was to purchase lies of Mrs. White and not the truth. Who were those gentlemen for whom the pimp Wm. O. Leslie spoke. They were certainly representatives of wealth, and were bitterly inimical to Spiritualism and the mediums. In the sworn statement of Mr. and Mrs. Holmes, they say that Mrs. White, when she came to them to extort money from them and was refused, said, "A number of gentlemen of wealth, including members of the Young Men's Christian Association, were ready to pay her a large sum of money, and that she need not trouble them any more." Shortly after that Mrs. White called upon Dr. Child demanding money of him, which he refused her, when she threatened him as she had done Mr. and Mrs. Holmes, that she would sell herself to the enemies of himself, the mediums, and Spiritualism. This I learned from Dr. Child himself and it confirms the statement of Mr. and Mrs. Holmes in regard to what Mrs. White said to them by way of threat. There is, however, much stronger reasons for believing that prominent and wealthy members of the Young Men's Christian Association, were seeking just such services as Mr. Leslie and Mrs. White subsequently performed.

About the time that Wm. O. Leslie called upon Mrs. White in August, 1874, a clergyman or home missionary, by the name of Pease called upon M. H. Roberts, (the person referred to in Mrs. White's letter) several times, and importuned him to undertake the exposure of the Holmeses. This Mr. Pease claimed to be representing the Young Men's Christian Association, and was most persevering in his efforts to induce Mr. Roberts to act in the matter on behalf of that Association. Mr. Roberts is my nephew. He had become strongly prejudiced against Mr. and Mrs. Holmes, and believing that they practicing deception, he had published a card in one of the Philadelphia Sunday papers expressing his ability and willingness to prove they were deceivers. It was this fact that led Mr. Pease and those he represented, to seek the services of Mr. Roberts. It is due to the latter to say that he positively denies that he called to see Mrs. White, as she alleges he did, and suggests that she may have taken another person for him. It is a very significant fact that when Mr. Roberts finally refused to act in the matter for the Young Men's Christian Association, Mr. Leslie immediately took up the work, informing Mrs. White that he was acting in concert with wealthy members of that Association. In view of all the facts,

therefore, there can be little if any doubt that those interested in that conspiracy to suppress truth, were bigoted Christians, identified with the Young Men's Christian Association.

CHAPTER V.

The Crusade Begun—The Movements of the Christian Crusaders.

While at Blissfield, Michigan, Mr. and Mrs. Holmes gave a few seances at the residence of Mrs. Holmes's sister, whom they were visiting. This they were not permitted to do unmolested. A conspiracy was formed to assail them, and under the pretence of obtaining a private seance with the mediums, the conspirators were enabled to effect their contemplated ruffianism. A party of persons from the neighboring town of Adrian were engaged in the dishonorable affair. "Katie King" appeared there as she had done in Philadelphia, although Mrs. White was almost one thousand miles away. Taking advantage of the appearance of the spirit, and while she was out in the room, a Christian ruffian seized the form. At this the light, by some unseen power, was immediately extinguished. What occurred in that totally dark room no person could tell. The result was that the conspirators were entirely foiled in obtaining a single fact on which they could truthfully prejudice the mediums. Although the ruffianly conspirators had everything their own way, so far as was in the power of the mediums to defeat them, yet they were signally defeated by a power up to that time wholly unknown to them. As was natural, to conceal their chagrin at their failure, they invented such a story as discomfited spirit grabbers have stereotyped. The story bore its own refutation on its face. As a specimen of this peculiar phase of Christian lying, we will give substantially a portion of the story published by them at the time. They said, after they had left the house, they caught sight of a woman who was fleeing from them—that they pursued and caught her. This woman, they said, was the same one who had personated "Katie King" and other spirits at the Holmes's seances in Philadelphia. They said she confessed she was the same person and begged her captors not to expose her. This request these foes of spiritual deception thought so reasonable and proper that they unhesitatingly granted it, and expended their whole wrath upon the mediums, who had neither confessed, fled nor been captured by them, but who, on the contrary, denounced their villainy and defied their malice. The falsehood of this story is made apparent by the fact that Eliza White, the person whom they falsely alleged they caught, was never in Blissfield, Michigan, in her life, and it is wholly improbable that any woman, caught in the manner stated, would have thought of making such a pretence. There is not a doubt that the Adrian demonstration was made at the instance of the Christian conspirators of Philadelphia through their associates of Adrian.

Owing to the dishonest conduct of Mrs. White, in failing to act in good faith with them in regard to their property left in her care, Mr. and Mrs. Holmes were compelled to return to Philadelphia sooner than they intended. Aided and assisted by Dr. Henry T. Child and a gentleman who took great interest in the work being done by the spirit world through the mediums, Mr. and Mrs. Holmes, about the middle of October, 1874, rented the furnished house No. 825 North Tenth street, and resumed their public seances at that place. Dr. Child renewed his former business relations with them, and had the cabinet constructed that was used at that place. Mr. Holmes had been sick with ague while in Michigan, and returned to Philadelphia very weak and miserable. He was, on that account, frequently prevented from sitting at the seances. What happened at the seances at 825 North Tenth street I will give, as publicly described by Dr. Child. Mr. Owen had returned to Philadelphia and had taken up his residence with Dr. Child and attended all the seances which were given up the 5th of December following.

In his letter to the New York *Daily Graphic*, of Nov. 16th, 1874, Dr. Child wrote as follows:

"Mr. and Mrs. Holmes left the city for the summer and returned about the middle of October. They took a new house at No. 825 North Tenth street, and had a light cabinet made, entirely detached from the room. It is triangular, five feet on each side and eight feet high, with a door in front six by two, and two apertures.

"The first seance held was held on the 19th of October. There were six of us present beside the mediums. Several spirits spoke to us very distinctly, and four hands appeared at the apertures, and a shadowy outline of Katie's form appeared. At the third seance, on Friday the 23d, a request was made for another gentleman and myself to sit in the cabinet a few minutes with the mediums. After we came out, Dr. Feller and Mr. Owen were requested to do the same. In about two minutes after the latter came out, leaving Mr. Holmes in the cabinet, Katie appeared at the aperture and spoke to us for the first time. She was distinctly recognized by all present. She held out the pearl cross which Mr. Owen had given her last summer, and also two rings which had been placed upon her fingers. In a few moments she opened the door of the cabinet and stood before us clad in her beautiful white robes and more resplendent than ever. Several spirits appeared, but were not distinctly seen. She has appeared at almost every seance, sometimes much plainer than others. On Saturday, the 31st, she informed us she had passed to a higher sphere, and we saw

quite a difference in her appearance. She had a very fine and exquisitely beautiful head-dress, in the front of which was a brilliant star of silvery light, and on her dress were numerous ripples of the same kind of light. She stepped out into the room twice, with her dress thus ornamented, and at the earnest request of the mediums who had not been in the cabinet at all during the seance, she came out the third time; but these lights had all vanished and her dress was as on former occasions."

If what Dr. Child described took place it is very evident that neither Mrs. White nor any other person played Katie King at the seances given at the North Tenth street house. Indeed, it is not pretended that any other person than Eliza White ever personated Katie King, and she never, to my absolute knowledge, had anything to do with the seances at that place, never having been in that house but once and then only for a few moments. Mr. Owen was fully aware of what Dr. Child wrote to *The Graphic*, and as he never denied its correctness we may infer he endorsed what Dr. Child said had occurred in his (Mr. Owen's) presence.

I here stop to note an occurrence of very great interest and that is the production of the cross and rings by "Katie King" as described by Dr. Child. She did not produce those trinkets at all, for they were in possession of Mrs. White, who could not possibly have been present. It is very evident the spirit was enabled to produce fac-simile duplicate of those trinkets, by what means it is impossible to understand. Soon after, the strange conduct of Robert Dale Owen in asking a suspension in judgment on his published statements, Mrs. Holmes related to me the occurrence in question, and said that her heart sunk within her when Mr. Owen called upon Katie to produce the trinkets that she knew was in the possession of Mrs. White; and that she was never more surprised in her life, than when "Katie King" produced the duplicate of the trinkets and satisfied Mr. Owen they were what he had called for. At that time Mrs. Holmes did not know anything in relation to what Dr. Child had written to *The Graphic*.

The seances were continued through the month of November, William O. Leslie being a constant attendant and fully in the confidence of the mediums. About the last of November the *Evening Telegraph* of Philadelphia, published a scurrilous and most untruthful attack upon Dr. Child and the mediums concerning the public seances. The charge therein made was that they were conducting a fraudulent exhibition, in which materialized spirits were personated by the woman White, who was concealed in the manner described by the reporter of the *Telegraph*. Dr. Child was ridiculed and denounced for having published what he called the "Lives of John and Katie King," dictated by those spirits through him as their medium.

To that attack Mr. Holmes at once indignantly replied, and protested against the entire falsehood of the *Telegraph* statement. The Christian editor of that paper refused to publish Mr. Holmes's reply. In this, that editor but pursued the course which Col. Bundy has invariably pursued towards the mediums he has assailed in a similar untruthful and dishonorable manner. Knowing from what I had myself seen, at two seances given at the North Tenth street house, that the *Telegraph's* statement was essentially false throughout, so far as the mediums were attacked, I looked confidently for a reply from them and Dr. Child in that journal. Two or three days passed without a word from them, when I was called to Philadelphia on business. I had transacted it and was on my way home in the evening. As the street car, on which I was, passed the residence of Dr. Child, I was irresistibly impressed to jump off and interview Dr. C. I had no acquaintance with Dr. Child and owing to the warm words we had had the previous summer I felt awkwardly placed. I found the doctor in, and asked him if he had seen the attack upon himself and the Holmeses in the *Telegraph*. He replied, "Yes, I have seen it," but he did not consider it as worthy of any notice. He said he regarded it as a good advertisement of his *Narratives of John and Katie King* and it would aid him to dispose of the first edition of that book, which he was very anxious to do. He said his publishers controlled the first edition of the book and had fixed the price of it at fifty cents per copy, which was too high. He said he intended to get out a second edition, which he would sell at twenty-five cents per copy, which would insure it a large sale and cause it to go every where.

I expressed to Dr. Child my surprise that he should be so indifferent concerning the public attack upon him in *The Telegraph*, and sought to find out the cause of it. I asked him how they were getting along at the seances. He said they were not getting along at all—that there was something wrong with the mediums, said he did not know what—that Katie King did not come any more and he did not believe she would ever come again—that it had been some time since she last appeared—that the manifestations were very poor and weak—that those who came to the seances were disappointed, and that he was blamed for what he could not help, and finally that he had made up his mind to have nothing more to do with the Holmeses or their seances. I have since been informed that at the last seance, only two days before that interview, "Katie King" had walked out of the cabinet in full materialized form in the presence of Dr. Child and Mr. Owen.

I will here close for the present, as what followed shows how I became publicly engaged in the cause of Spiritualism.

[TO BE CONTINUED.]

Medium or Lecturer Wanted at Columbus, Ohio.

COLUMBUS, Ohio, Sept. 27, 1880.

Bro. Roberts:—The package of papers you sent me I distributed to Spiritualists that do not take any paper on Spiritualism and urged them to subscribe. For one, I like your paper better and better, the same as I do Spiritualism, and I am proud to think and talk of it. I want some good lecturer and test medium to come to this city of sixty thousand and break to them the "bread of life." I am glad, Brother Roberts, you have the mind and backbone to carry out your mission to expose all who are traitors to the truth. God and his angels bless and keep you for years to come.

Yours truly, S. M. SWEETING.

Answers to Correspondents.

N. D. Green, Dalton, Pa. Prof. (?) Cecil or any other person travelling through the country claiming to expose spiritual manifestations is a fraud. They always dodge the true medium, make a great noise, and amount to nothing.

[Continued From Eighth Page.]

feature or mode of distribution of parts in spheres of likeness is that fundamental Universal Analogy or Doctrine of Correspondences, in the scientific sense, which lies at the core of Universology; and these several repetitions of the common idea of stratification constitute a favorable illustration of the principle.

There is, however, another analogy, which is equally applicable to the entire mass of primitive literature; the Biblical and the ordinary mythological. The Histologists or Microscopic Anatomists, in distributing the various tissues of the human or animal body, the bony, the nervous, the muscular, etc., now recognize a single undifferentiated primitive tissue, out of which all the others have been evolved, and which they denominate the *mixomatous tissue*. Within this are confusedly contained the germs and elements of all the other, subsequent, and properly differentiated tissues. In the same manner, viewing the entire body of literature as an organism, the early literature in question is the *mixomatous tissue* of the embryonic structure of that embodiment. We have in it a confused admixture of observational notes, or mere descriptions of nature; of incipient science, philosophy, and speculation; of poetry, of song; of history, of jurisprudence, of theology, etc.; the germs and elements, *en masse*, of what were to become, in the future, the distinctly differentiated departments of the world of literature.

In conclusion, let us observe how it was inevitable that the order of the evolution of literary ideas, and of the different stages of literature should have been precisely what it now appears that they were. The mankind of antiquity had to begin by observing and describing the facts and phenomena which they found around them. Mere description, therefore, a sort of broad-cast geography and uranography, touching the dawn and the gloaming, the rising and the setting sun, the alternation of light and darkness, etc., the first facts of cosmical existence, necessarily took the lead. Then came the attempt at a scientific digest of those facts and phenomena. The primitive science and philosophy arose. But these were, of course, confused and began to constitute a learned class. The scientific men talked over their new and strange style of ideas in the midst of a social environment of crude semi-savage or barbarous men. These caught up the expressions, wrought them in with the mass of their own undigested and superstitious conceptions, and sent them, so modified, down the current of tradition.

It is the dominant idea of Geology, that a few grand crises and catastrophes apart, nothing has happened in the growth and constitution of the crust of the earth, except what is now happening every day, in our own presence, and under our own observation; when we became competent observers. So in this matter, precisely similar conditions to those in which this mixed literature arose, may be observed or imagined, on a small scale around us. Let the case be this. The scene is on a plantation in one of the Southern United States prior to the abolition of slavery. A party of learned gentlemen is visiting the planter. They linger long over the dinner table, and discuss all sorts of literary and scientific subjects. The negro waiters behind the chairs of guests carelessly gather some fragments of the table-talk, or cunningly or eagerly try to comprehend what is said. They convey the strange new information, such as it is in their puzzled heads, to the plantation negroes in their negro huts; the whole matter is recast several times, and, especially, scientific namings of all kinds are transmitted into persons instead of ideas, and a system of mythology is originated. Masses of oxygen married two sisters, both Miss Higen, and they all three have one son, and his name was Masser Waters; i. e., one of oxygen unites with two atoms of hydrogen, and they produce water, etc., etc. Such are the conditions of thoughts whenever, on the confines of knowledge, a high degree of intelligence and a low state of ignorance meet and blend; and out of a state of muddle somewhat similar to this, modern criticism has now to redeem the literary inheritance which a remote antiquity has bequeathed to us.

The Spiritualists Camp Meeting.

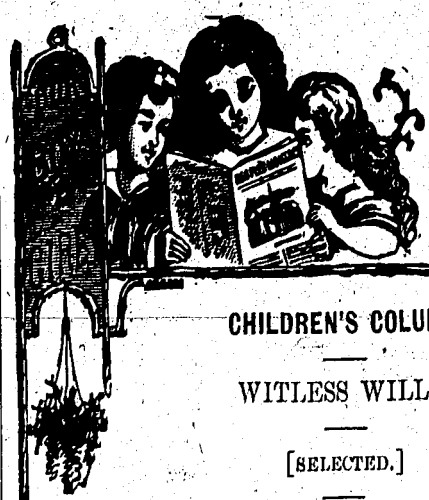
The Iowa State Spiritualists Camp Meeting, which began in this city on Thursday of last week, and closed on Wednesday of this week, was very well attended, and a success in a great many respects. The meetings were held on the fair grounds, morning, afternoon and evening. Several hundred Spiritualists from abroad were present. On Sunday about fifteen hundred people were in attendance. The speakers at these meetings were Rev. S. Watson, of Memphis; Col. J. W. Eldridge, of Memphis; Miss Susie M. Johnson, of Minneapolis; and Dr. and Mrs. Warren, of this city. Of these speakers, it may be said Miss Johnson and Mr. Watson exhibited remarkable powers as elocutionists, thinkers and logicians. Miss Johnson's command of the English language is perfect, her expression of thought vigorous and peculiarly felicitous, and her delivery very happy. Her exposition of the sentiments, ideas and principles of Spiritualism was exceedingly clear and entertaining. Col. Eldridge detracted considerably from the credit due Miss Johnson by explaining that some spirit spoke through her. All the advocates of Spiritualism who occupied the rostrum during the late camp meeting, were persons of great force, and if Spiritualism does not grow here, it will not be because its tenets were not strongly presented. The closing evening meetings were held in the wigwam in town. Several private seances were had by the Spiritualists present during the week. Miss Johnson was the principal medium. Dr. Warren, of this city, is entitled to great praise for his efforts to make the camp meeting a success.—*The Standard*.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged,	\$ 7 24
Joseph Kinsey, Cincinnati, Ohio,	50 00
A Friend	1 00
Mrs. E. A. Burrell, Port Jervis, N. Y.	50

F. W. Handy, Carlyon, Orleans County, N. Y., writes: "I think your paper is just the one for everybody to read; it does our souls good. If there were more that would read it, there would not be so much ignorance in our land. I think the communications are so good, and those persons who receive tests through them ought to be proud to think they are so fortunate."



CHILDREN'S COLUMN.

WITLESS WILLY.

[SELECTED.]

It is nearly twenty years now since that summer's evening when the Mirkton and Underdale coach was upset coming round the sharp turn into Kirkton High Street. But even now people may be found who can give you every detail, so distinctly was the terrible event stamped on their memory; the sharp corner, the wheel coming off, the crash, the cry, and then the fearful silence of some.

Little Lord Mirkton, coming home from Eton for the holidays, was picked up with an injured spine, his servant with a broken arm; there were cuts and bruises, fainting women and screaming children, but throughout it all, William Ross, the steady coachman, lay still on the ground, his whip yet clenched in his fingers.

"Dead, quite dead! Carry him into the 'Mirkton Arms,'" said the doctor, shaking his head; "and one of you run to the Higher Cottages, and break it gently to Mrs. Ross, poor soul!"

No need for that, a pale-faced woman was pushing the crowd aside.

"William! my William! where is he?" They made way for her, and she threw herself with a cry of anguish at the dead man's side.

"My Will, that never said to me an unkind word in his life! oh, look at me! speak to me!"

But Will would never speak again; his head had struck the curb stone, and the life had been stunned out of him by the blow. He had only been married a year, and next day his little son was born; they christened him William on his father's burial morning, for he seemed a fragile little creature, not likely to live.

But he did linger on, the quiet, sad-faced baby; he might grow up, the doctor said, and meantime he was so good, so silent, that his mother could go about her daily work without hindrance, coming lovingly now and then to peep into the cradle of the babe, who neither cried nor wept, but only stretched out his small arms towards her as showing that he knew her.

Willie was long before he cut his teeth, longer still before he walked, and very long before he spoke the first little words of babyhood; but Mrs. Ross was content. She thought him dwindling and delicate; but she had no other fears. Yet long before this the neighbors had begun to whisper among themselves that there was something very wrong with the widow's child; the gentler spoken said, "Poor innocent!" the less cautious called him "witless."

And when Willy grew to be six years old, his mother guessed it too, and wept sorely at the knowledge. That stammering tongue, those nervous fingers, would they never gain firmness and strength? Must she never in her old age look for help and stay from his father's boy? It was a bitter thought, and no one could comfort her; she shrank even from talking of it. And by-and-by came new-distresses. Willy was restless, and could neither be amused nor occupied for long; so he would stray out into the High Street, and these Mirkton lads, as as thoughtless as any others, would tease the half-witted child till he returned sobbing to his mother.

Mary Ross's eyes would blaze while she consoled the boy; why must the world be so heartless and wicked? she could not understand it. But she never complained of any one, and only tried to keep Willy more within doors. He would see the coach come in, however, if he could—a sight Mary would have run twenty miles rather than meet; but the poor witless child had got it into his head, or been told by some thoughtless mischief-maker, that his father would come back in the coach some day. In vain his mother took him to the churchyard, and showed him the grassy grave where father lay; witless Willy would shake his head and say, "Four horses and a horn, Will go to meet father." And then when the coach did come in, and no one took any notice of the poor boy, he would wander home to his mother and burst into tears.

Mary Ross was thankful when the railway put an end to coaching in Mirkton. The doctor had said that the excitement and disappointment were so bad for Billy, and no one could get the hope of his father's return in that way out of his poor bewildered brain.

Willy was nine now, a pale, tall, feeble lad; he had had a fever in the spring, and since then had seemed a little brighter. He had learned to knit, could sweep the room for his mother, and do little odd jobs when he was at his best. Mary Ross was happier than she had been for long, since the doctor had said the fever must have done her boy good in one way, dispelled some of the mists that clouded his mind. Who could tell? He might take a turn now, and grow up a man; there were years yet before him, he was but nine. Why, many lads of nine in Mirkton couldn't read yet. If only those wicked boys in the High Street would let him alone; teasing was the worst thing for him, the doctor said; all excitement threw him into very low spirits afterwards. And now he seemed to understand things better, it was necessary to be doubly careful.

Mrs. Ross could not, however, be always at Willy's heels, and one day he was in the street alone. "There's witless Willy," cried a couple of rough lads, as he sauntered up.

"And there's Mirkton carriage," said another; "let's get a rise out of the little chap. Willy, Willy, run, run, there's father coming!"

"Where? where?" said poor Willy, excitedly. "Oh yes, four horses, four horses," and he set off to meet Lord Mirkton's carriage.

He had been weak and languid all day, and now his poor legs tottered beneath him, but he hurried on; father to him meant everything dear, and bright, and happy, for such was the belief his mother had instilled into him, and the delusion that he must come some day was still strongly upon him. The lads laughed and jeered at witless Willy, only one said,—

"I say, it's a shame, poor little lad! the doctor says we oughtn't to take him in."

The Mirkton carriage was now very near, and

Willy was clapping his hands half crazed with joy, but no one in it noticed him. Lady Mirkton was settling the pillows of her invalid son, the coachman flicked his whip to keep the heedless child out of his way. Suddenly Willy stopped, a grey paleness came over his face.

"Father won't come, take me to him," he murmured, and fell down on the cold stones very near to the spot where that poor father had met his death.

The coachman looked round on his box, the rough lads ran away, and a crowd soon gathered, who picked up fainting Willy, and took him home to his mother.

The shock of disappointment had this time proved too great for the feeble child; he never rose from the bed on which they laid him, and before the summer was over they buried him by his father.

It was well known in Mirkton that his death lay at the doors of those thoughtless lads who had encouraged the delusion of his father's coming; public opinion was very strong against them, and though not actually known as the teasers of witless Willy, two or three of them were very shy of venturing into the High Street for a time.

Willy's funeral was almost a public one; Mr. Vernon, the clergyman, wished it to be so; the boy's little coffin lay in the church, while the Vicar preached a sermon specially addressed to the young, on the sin of vexing those whom God had already afflicted.

"I'll look odd if we don't go," said one of the unhappy boys, who had hurried Willy to his grave. So they went, and came away conscience-stricken.

"We never thought of doing that harm," they said to themselves. Ah, boys, there is a mountain of sin in the world raised just by those who do not think.

With greater consideration than was their wont, Mirkton folk never told Mary Ross the particulars of Willy's fatal attack; he would run after Mirkton carriage, she knew, but that was all; his feebleness, his late illness, accounted for the rest.

One lad, the same who had thought it a shame to take in Willy, was very uneasy, and came to Mr. Vernon, waiting to confess to the poor widow the part he had taken that day; but Mr. Vernon heard the account, and bade him ask God's pardon, but told him to leave the poor woman in ignorance, the story would only harrow her heart afresh.

But soon after, some one (no one knew who first thought of it) got a little subscription up, and before long, a plain grey cross stood at the head of Willy's grave, with an inscription on it:—

IN REMEMBRANCE OF WILLY ROSS,

AGED NINE.

"I shall go to him, but he shall not return to me."

And in smaller letters below:—

"This stone was erected by the boys of Mirkton."

Perhaps, if anything could soothe the poor Mary Ross in these her second days of darkness and sorrow, it was this tribute to the poor innocent's memory; she accepted it as it was meant,—as a late, but sincere expression of regret for past thoughtlessness on the part of his comrades.

Special Notice from "Bliss' Chief's" Band.

ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result: 3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

A Subscriber of "Mind and Matter" Who Takes a Sensible View of the Situation.

WINCHESTER, Sept. 20, M. S. 33.

Mr. J. M. Roberts—Sir:—Having received notice from you that my term of subscription would expire with next week's issue, as I do not wish to have my paper stopped, from the fact that I have been benefited greatly in perusing its columns of instructive matter. It is heart cheering to me to know there is one editor who has the manhood and nobleness of soul to defend the rights of the much persecuted mediums, through whom life and immortality is being brought to light. I would much rather, it is true, that the existing state of things were of such a character it would not be necessary to pursue such a course, but as they are not, you are filling your mission so well and manfully that I cheerfully send you the "material aid" to assist in routing the enemy, "horse and hoof," from its stronghold of persecution and deception. As long as you continue to make your paper as interesting as it has been in the past, consider me a regular reader, therefore please find two dollars in the form of a postoffice money order for the amount enclosed as the subscription price for the coming year. Truly yours,

JOHN E. CAMPBELL.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,

111 S. Second St., Philada., Pa.

A Penumbra Sketch.

BY JOHN WETHERBEE.

There seem to be grooves or channels through which, or in connection with which, come to me remarkable manifestations, or what may be called tests. I do not understand fully why, through said special channels, they should come; the one now in my mind has been a very costly one to me, but that can be no reason for the circumstance. Still, the satisfaction has been more than a compensation; but there are other channels that, from my view of the matter, should be, more particularly, the holy sources, though they do not seem to be; but we know very little of the law or principle of spiritual intercourse, and that fact alone would incline me to the idea that spirits should manage matters and not we, and I am disposed to let them. I cannot help it if I would and I would not if I could.

My brother, living in another city, has lately passed on; I am six years his senior, with two sisters between. In order to make this special stream of tests intelligible I shall have to briefly explain the domestic setting that it necessarily forms a part of. I was like a father to the three, though only a boy, supporting them, and running the family. It was rough on a lad of sixteen, but probably with the aid of our unseen environment I was able to do it and I have never regretted it, though it taxed the energies of a decade and a half of my early manhood. In time the sisters married and had homes of their own, and in time one died, and ever since I have had her spirit as one of my invisible body guard; the brother that has just passed on, married also, rather unfortunately, and has led a rather checkered and precarious life, and not a very self-sustaining one. To say nothing of his expenses during his minority his bad management and want of thought and thrift, has cost me a great many thousands of dollars, in fact nothing but my duty to myself, compelled me to stop and let him sink or swim, depending on himself. I still, from time to time, was obliged to help him out of distress, and he seemed to feel as though he had a right to my means, and that it was meanness where, from the want of them, I hesitated. With this as introductory, I can now strike into this channel of tests, as our earth sometimes strikes into a stream of meteors, making them visible by collision, and here, by the way, with an apology for the digression, there seems to be an analogy between the periods of the world's inspired moments and its contiguity with granulated matter revolving in orbits around the Sun; they may not occur in Augusts or Novembers, or once in thirty-three years, as meteoric showers do, but there are periods in human history where the vision is more open than at other times. It occurred eighteen hundred years ago. Another began in 1848, and we are passing through the belt now. There are other periods that will occur to the reader, but the thoughts now in my mind will not permit of my going into this sidereal or astronomical point, so we will confine ourselves to the special stream of tests that I started with.

One or two persons had told me, after I ceased helping my brother, that he was in distress and was in need of help. I had no doubt that these reports were for his benefit, and that it was his act, through third parties, so as to touch my feelings. I had become a Spiritualist and was acting by spirit advice for his individual good. He was a disbeliever in Spiritualism—thought it showed demerit in me—and said before I was one, I was a generous fellow, and that it had made me close and mean. He did not know how exhausted I was, and he, more than anything else in the world, had made me so. While feeling badly for my brother, and about my inability to help him, a sudden thought came into my mind as I met an old friend who lived in the same city (New York) with my brother, who knew us both from boyhood. Said I to him, "Joe, do you ever see Bill?" "Once in a while," said he. I explained matters to him, and arranged that he should find Bill, talk encouragingly to him, and with adroit management lend him \$100, more or less, but not to let him know that I had anything to do with it, and I would put him in funds. Now that was one of the wisest things I ever did in my life. It was as good, or better, than to have given him ten or twenty thousand dollars, and it was a direct communication from my spirit sister, as the reader will hereafter see.

It was about a month or two after this friendly arrangement that my brother wrote me that he had found a friend who had a son; intimating that I had not. It seemed, as I afterwards learned, that this friend meeting him, taking an apparent interest in him, and making him take a loan, infused a new life into him; that he then frequented the friend's place of business, saying, I suppose, to himself, "I cannot be a bore," as he had not asked his generosity, but he had voluntarily done him a good turn. One day one of the clerks was sick and the clerk short-handed, and he volunteered his help and made himself so useful that when the clerk got well a few weeks after, the concern concluded to keep him on small pay, and he staid there three years and became then a partner, and in five years from the time that friend, by my suggestion and means, helped him, he was doing a prosperous business—living sumptuously, probably better than I ever did in my life, apparently well off and in a firm of good credit.

When I was travelling West, I quite accidentally met a medium, in Chicago, and had a sitting, and among other recognized names that I got, was that of my sister, of whom I have already spoken; so that I could recognize her. She said, "that was a good suggestion, when you took that way to help our brother wasn't it? it grew finely." I cannot give what she said to you, verbatim, but it was very clear to see that this spirit sister not only knew the circumstance that I have related, but she thought that passed into my mind when I saw our New York friend, was born of her not me, and as this was in Chicago, the medium a stranger, and I had never told anybody of the fact, and my brother died without knowing that it was my large soul and not his old friend's, and has probably now found out it was the soul of a spirit sister, in whom, when in the form, he did not believe. While my brother was in this prosperous condition, I got rather under the weather, and needed a little aid, and as he had thousands of me and never paid me a cent, I asked him to loan me a few thousands, he declined, saying he could not spare it, and that I ought to have looked out for a rainy day, when I had the money. I did not tell him that his drafts kept me poor, and when he said Spiritualism could not be true, as he did once, for his sister would never see him suffer as he did if she knew of it. So reasons the outsider superficially, but he, who is a spirit, then in the form,

was knowing of my necessity, but he did not help me. He sees things differently now. Spirits cannot always make a connection with matter though mortals can if disposed.

Soon after this refusal on the part of my brother, it may have been a year or more, however, he lost his son. I liked the boy very much, when he was young. I saw but little of him after he became a resident of New York City; yet we kept up a semi-annual correspondence, a letter once or twice a year. I had not heard from either brother or nephew for about a year. His refusal cooled me, and perhaps his conscience cooled him, though at this time he had begun to go down hill again. One evening I was at Mrs. Hardy's circle, and in the course of the communication, the control said, Mr. Wetherbee, here is a new comer for you, just arrived. "Thinking of my mother, who was an invalid of 80, in Providence, I concluded it might be my mother, and I asked the question, but the spirit said no. It is a young man and a near relative of yours. Not recognizing it, or expecting any death, and knowing of no one being sick, I paid no further attention to it; but the next morning a letter from my brother informed me of the death of his son the day before, so that was a good test and proved so, and very good. I knew nothing of the circumstances, and I was in no free communication with my brother, for reasons already mentioned. I went and had a private sitting with Mrs. Hardy, and this nephew came and gave me the cause and the details of his death. This surprised me. They were not such as it would be wise to relate, as I have been somewhat personal; but the spirit's statement was true to the letter. I wrote to a mutual friend, and I got at the facts, and the whole of this spirit interview was so minutely correct, and so free from mind-reading, as I was wholly ignorant of facts that proved true, that if it had been my only communication, I would have been a Spiritualist, for that sitting alone would for ever have settled the question with me.

After a few years prosperity and rather extravagant living, my brother finally came out of the little end of the horn again. As he now had no family on his hands, his wants were not necessarily large, and he ought to have been able to keep tolerably comfortable, but he didn't, and wanted a lift from me. I could not do it in justice to myself, and when I remembered his reply to my application a few years before, I returned the same answer, and said, "he ought to have laid something by for a rainy day," and he has taken no notice of me since. Once or twice during the past year or two, I have written to him in a friendly way, considering him like one of us, but without responses. I suppose a few hundred dollars would have made him brotherly, but for various reasons I was not so moved.

He died a few weeks ago. A friend in New York sent me a paper that had the notice of it. No one informed me officially of it; neither did I know any of the circumstances, only that he was not sick long.

I had a sitting with Mrs. Susan N. White (who by the way is one of the best test mediums in this city) which was very satisfactory, and it is astounding how thick my spirit friends are and how much they think of me. It almost makes me want to go there, only I am sure my work is not done yet, and so I can't very well on this occasion. Among others my brother, of whom I have been speaking, came, with our father, mother and his son, and said, in reply to a question, "Let us not say anything about money; I see how it is now; you were right and I was wrong. As soon as I am able I will do my best to make good your losses and expenses by me." "Oh, say nothing, William, it is over now. If you only understand me and don't think me mean." It will hardly do to write what he said; it would seem vain in me; but it is pleasant when one sees the whole situation, as he did, after his awakening into the spirit life. And then also to have him say (as they all do), "John, you were right in your belief, though I did not think so; but I was aware of the fact just before I left the form, and my son put his arm around me, and I saw my mother. I saw it all, just before I died."

It seems that he had forebodings for a month or two that something was going to happen to him, he did not know what. It was his mother trying to impress him that his end was near. He learned the fact and also the truth of Modern Spiritualism just before his breath left the body, as the spirit world opened to him before this world closed up. He then gave me a full description of his sickness, which was only a day or two, and what was the matter with him, where his pains were and his physical situation quite minutely. It is hardly necessary for me to write it out in detail; but I will say I knew nothing of the circumstances, only that he was not sick long. Relating afterwards William's post mortem report to one who knew, he said no one could be more correct in description and detail than the spirit had been, and this person was not a Spiritualist.

I do not know why the communications in connection with this branch of my family should, from the first, be so correct. It is hard to understand, for, as the reader will see, from ingratitude as well as extraordinary cost, I got a kind of weaned from my brother. He was not of my style, though he was my brother; and yet, in his connection I have had the clearest evidence of identification of the spirits and the truth of Spiritualism that I have ever had.

If, as he promises, and I expect, he shall become spiritually beneficial to me, it will be only another instance like those of Ralph Huntington, George, and a few others, who seem drawn to me, more like a case of conscience, and to make up for a wrong done me in the form, and which I had forgotten and forgiven. I wonder if we are, as Longfellow says of houses, "haunted?" and people, or rather spirits, are drawn to us not from affinity, but from a sort of duty. I certainly in this way have been haunted, and am willing to be, so come on brother, we will be the boys we were forty years ago!

Boston, Sept. 19, 1880.

Mrs. C. W. Wheaton, Oswego City, N. Y., writes: "The inclosed is my last dollar, for which you will send to my address MIND AND MATTER. Also, please accept my best wishes and grateful thanks in return for specimen copies received from time to time by me."

T. D. Giddings, Orange City, Fla., renewing subscription, writes: "It does our heart good to know that Spiritualism still moves steadily and irresistibly forward, and its true and often persecuted mediums find so fearless and able an advocate and defender as yourself."

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

DIONYSIUS, of Athens.

GOOD DAY, FRIEND:—I was, during my mortal life, a Grecian astronomer. I lived about two hundred years before the Christian era. On my return here, to-day, I desire to make a few remarks on the state of learning both philosophical and religious, at that period. It was mainly of a metaphysical nature. The literature of that age was filled with subtle arguments of a kind that lead men from the truth. It was distinguished for gilded eloquence, but when analyzed would not stand the acids of reason. Light skimming, transcendental philosophy, was in full vogue at that time. Deep and solid reasoners were rare. Each age has its own peculiar characteristics, and what I have herein set forth was the aspect of affairs during my mortal life. Oh! morality, how each age has impeached and misinterpreted thy truths. We had all, or very nearly all, the same classes of thinkers that you have to-day, namely, the Materialists, or the followers of nature, the Spiritualists, or the followers of inspiration given through spirits, and the idolaters, such as are your Christians. These three classes of thinkers ran in the same grooves as the Materialists, Spiritualists and Religionists of your day. To those who are Materialists, I would say that it is far better to believe in something than in nothing. Even an idolater has a better chance of getting forward in the spirit life than your cold followers of intellect. These Materialists want rest; so do the least advanced spirits that ever entered the spirit life. This desire for rest will render your spirit life cold, dark and comfortless. To sleep is but the symbol of death, and rest always results in stagnation. The idolater is superior in this: he believes in something, he has a desire for something, and thus possesses within himself the element of progression. When with my rude instruments I gazed out into stellar space at midnight, and watched the courses of mighty planets, it made me a true Spiritualist. Why so? you may ask. Because the planet may lose its cohesive force and be lost and scattered through space; but I, a poor, frail man, have an immortal spirit, that will live and progress towards new truths and infinite knowledge through all the ages of eternity. The true Spiritualist has nothing to fear. When he steps from this mortal state to the spirit condition, he knows what to expect, and in that knowledge lies his power over conditions. I come not back here as a spirit to antagonize—I come to try and harmonize. I care not for your systems of false and erroneous beliefs, for there is time in eternity to rectify them all. But the man or woman who will not lay hold of the truth and be guided by reason—the divine in man—will suffer a hell of remorse as a spirit. Therefore be wise in time and ponder well what I have said here to-day. My name was Dionysius, of Athens.

[We take the following regarding Dionysius from the *Encyclopedia Britannica*.—Ed.]

"Dionysius, the Areopagite, according to Suidas, was an Athenian by birth, and eminent for his literary attainments. He studied first at Athens, and afterwards at Heliopolis, in Egypt. While in the latter city he beheld that remarkable eclipse of the Sun, as he terms it, which took place at the death of Christ, and exclaimed to his friend Apollonides, 'Either the Divinity suffers, or sympathizes with some sufferer.' He further details that after Dionysius returned to Athens he was admitted into the Areopagus, and, having embraced Christianity about A. D. 50, was constituted bishop of Athens by the Apostle Paul (Acts xvii, 34). Aristides, an Athenian philosopher, asserts that he suffered martyrdom; but the precise period of his death, whether under Domitian, Trajan, or Adrian, is not certain."

[If that communication is genuine then it is very clear that the remarkable eclipse of the Sun, of which it is said Dionysius, the Grecian astronomer, was an observer, had no relation to "the death of Christ," but must have occurred at least one hundred and fifty years before that alleged death. It is a most remarkable circumstance if true, that of all the sayings or writings of Dionysius that the only sentence that has come down to us was his exclamation while witnessing an eclipse of the Sun, "Either the divinity suffers, or sympathizes with some sufferer." This passage is taken from a work attributed to Suidas, a person of whom there is not a trace in history and relates to a person who, although historically known to have existed, the period when he lived is entirely unknown. Can there be any doubt in view of the spirit communication of Dionysius, the Athenian, that this whole passage of Suidas was the interpolation of some pious priest or monk to give some appearance of historical truth to the alleged shock of nature at the death of the mythical Christ? We regard that communication of extraordinary value, coming as it does from a Spiritualist of more than two thousand years ago.—Ed.]

POPILLIUS LENAS, (A Roman Tribune.)

I GREET YOU, SIR:—What will a man not do for popularity? In my desire to ingratiate myself into the good graces of the emperor or ruler of my day, nothing was too mean—nothing too low for me. A despicable character, indeed! But still there seems to be a divine design in the life of everything. I struggled through all kinds of conditions to obtain life. It seems some men are born for honors, and honorable positions, while others are born to be slaves to their mortal surroundings from their cradles to the grave. It is a deep source of regret to me, and one of untold suffering, that I ever tried to reach the height of my ambition, through a good, pure and honest man's downfall. But I lived in a strange time. I lived when flattery was the condition of success, and I employed it to the full extent of my powers. In helping to bring about the destruction of Marcus Tullius Cicero I gained a transient, a fleeting honor, and was finally ushered into spirit life all unprepared, there to suffer centuries of remorse. Oh! mortals, if you only knew how dearly you will have to pay for your few brief hours of mortal triumph over your fellows, you would be cautious, indeed. Sir, I rose to be a general, a counselor of state, and to be one of the highest public officials, and all this over the ruins of an honest man. I gained naught but a transient glory, which did not even outlast my mortal existence. There is a lesson that all mortals may derive from my career, and I hope they will take this to heart. If it will prevent one single mortal from triumphing over others by injustice and wrong, I will not have returned in vain. I lived

and served under Marc Antony. My name was Popillius Lenas.

[We find the following reference to Popillius Lenas in Smith's *Dictionary of Greek and Roman Biography*.—Ed.]

"C. Popillius Lenas, the military tribune who executed on Cicero the sentence of the Triumvirs, in cutting off his head and right hand, for which he was rewarded by Antonius with 1,000,000 sesterces above the stipulated price."

[Neither the medium, nor ourself knew anything whatever about these facts. Truly the way of the transgressor is hard. Centuries of remorse have been the reward of the ambition, selfishness and corruption of the earthly career of this penitent spirit. And yet ambition, selfishness and corruption are as ripe now as in his day, a though Christianity has prevailed ever since. Is it not about time that a religious and ethical system that has proven so impotent to change the current of human degradation should give way to the more potent testimony from the spirit world? We think so; and we work and wait.—Ed.]

WHITBY HUNTING.

GOOD AFTERNOON, SIR:—Before my spirit became free from my earthly form I suffered greatly. I was glad to depart. I tried to live an honest, conscientious life. Whether I failed or not I have yet to find out, for I went to the spirit life not depending upon myself, but upon the merits of another; and therein lies the confusion of my spirit life. By desire of the missionaries in the spirit, who are trying to enlighten those who wish for light, I am here to-day. And although I have spoken but a few words, I feel myself becoming more free to act. Oh! sir, it is terrible to be sent over here looking for that which never existed. I am the true Lazarus speaking across the chasm of death to mortals, warning them to be aware of falling into that hell where Dives is. Thank the Infinite spirit for letting me come back to warn others. There is no hell like the hell of misplaced trust—trusting in the blood of an innocent man and awakening to a terrible condition in which you are condemned for believing in such fables. Oh! Spiritualism, thou art despised, but thou art the true Saviour from the dark conditions on the other shore. This is from one who was an ardent follower of Jesus. In my morality I am saved, but in my belief I have been damned. Such is my spiritual state. May all my relations and friends, if his chances to meet their eye, profit by it. My name was

WHITBY HUNTING, Lincoln, Ill.

[Wild Cat, the Indian guide, said the appearance of this spirit was that of a person who had died of some wasting disease, and that he had been about three years in spirit life. What Christian will heed the testimony of this once Christian spirit. We opine none. Ephraim is bound to his idols.—Ed.]

MRS. FANNIE B. BLODGETT.

GOOD AFTERNOON:—I suppose an old lady can speak here just as well as the sterner sex. Nearly eighty years was the term of my earthly life. The time seems to me to be rather long, on account of the monotony of my existence as a spirit. I know not why it should be so. I am moderately happy as a spirit. I have tried to learn the way of life, but the road is certainly very difficult for me to understand. I went out in full belief in the merits of a Saviour's blood, but somehow I do not seem to gain that happiness that was promised, nor do my numerous friends who preceded me to spirit life. We look in vain for the appearance of that Saviour. And, sir, as an old lady, I was told by one that seemed to know, to come here and get some advice from you. If you can help me to find happiness, I will not forget you, my son, and I will bless you whenever I can." (I asked her what had been her occupation in spirit life.) She replied, "The only thing I have realized is that I am a spirit. Beyond that, I have made no progress in three years. I have numerous children and grand children at Windsor, Conn. My name is Mrs. Fannie B. Blodgett."

H. W. Hulbert, of Erie, Pa., forwarding a list of new subscribers, writes: "I expect to get some more subscribers very soon. I have been a Spiritualist since the time of the 'Rochester rappings.' I am yours for the triumph of Spiritualism against all opposition."

Max Lenzberg, of New York, writes: "Enclosed find \$2 for one year's pay for your paper. I have received your paper free of charge for some time, but, as a good Spiritualist, I must not receive the paper without pay, and I am only sorry I could not pay sooner."

Franklin Smith, Dedham, Mass., forwarding renewal writes: "One of the things I cannot get along without is MIND AND MATTER. If those communications which you publish are to be relied on, they are of the utmost importance, and are destined to do a vast amount of good. Your championship of the mediums for materialization in the face of so much opposition to this class of phenomena is a grand thing, and your assaults upon the impostors of the dominant theology, by knocking out its foundation, are doing more to destroy it than all other agencies put together. If, as said before, those communications purporting to come from persons eminent in history are true, in relation to Christ and the origin of Christianity, they are the most important of any ever given to the world, and your independence and courage in putting them forth is something to be commended."

Sarah F. Breed, North Reading, Mass., writes: "I am so glad you are publishing the Katie King Imbroglia. Have wanted many times, when reference has been made to her in your paper, to ask you where I might obtain some information on the subject, but knowing you were always busy I forbore. You seem to anticipate the wants of your readers, and if people die in ignorance of spiritual matters, it is their fault and not yours. They should take MIND AND MATTER and be wise unto salvation."

Home For Worn Out Mediums.

We, the undersigned, pledge ourselves to give the amount set opposite our names, towards founding a Home for worn out mediums, when said amount pledged shall reach the sum of five thousand dollars.

J. B. Campbell, M. D. V. D.	\$10 00
James A. Bliss	10 00
Rebecca Cross, New Lenox, Ill.	1 00
Mr. N. W. Brown, Nederland, Colo.	1 00
Mrs. N. W. Brown	1 00
Mrs. Mary E. Williams, Nederland, Colo.	1 00
Thomas Atkinson, Oxford, Ind. (Paid)	1 00

dice the cause of Spiritualism have taken precautionary measures
 good care not to spiritual the arrest of McGearney, and
 not to publish Mr. and Mrs. Fletcher's statement of
 the facts. As the matter stands, it is but justicic
 to Mr. and Mrs. Fletcher to await the outcome o
 the legal proceedings they have instituted before
 forming a judgment to their prejudice. As be
 tween them and McGearney they are amply justified

as between them and Mrs. Davies let the law decide. Had the law been with her, it is hardly likely McGeary would have resorted to illegal scoundrelism to deprive Mr. and Mrs. Fletcher of the possession of the property in dispute.

THE TEST CONDITION PRETENCE OF THE ENEMY.

We have published volumes of facts, all tending to demonstrate that the most desperate foes of Spiritualism are bigoted spirits, who seek in every possible way to perpetuate the theological errors, to the propagation of which they devoted their mortal lives. Many of these hostile spirits were, while here, thoroughly acquainted with the fact of spirit communion with mortals, but knowing that their influence over the minds of their fellow-men depended on their concealment of that fact, they passed to spirit life with the determination to perpetuate the concealment of truth, which they practiced while on earth. Animated with the sentiment that—

"It is better to rule in hell
Than serve in heaven."

These bigoted foes of truth have sought, in the past, by every means in their power, to crush the spiritual movement, which, after inconceivable effort, the spirit adherents of truth succeeded, through their media, in instituting on the earth. Thoroughly conversant with the conditions necessary for the spirit control of media, these spirit enemies of truth have besieged those media and have spared no effort that they could exert to destroy or discredit them. Lying communications of every kind were put into the mouths of these unconscious or unsuspecting instruments, and their personal conduct controlled in such manner as to render them alike nuisances themselves and their nearest friends. This has been the great difficulty under which Spiritualism has had to fight its way inch by inch up to the present time, and this is the difficulty that remains to be overcome. This spirit obstruction and opposition has not been alone carried through any one class of media, but through all, and through none more successfully than through those whose self-conceit and self-righteousness disarms them of all power of resistance to these insidious obsessing spirits. Not only the uncultured and humble media, but the most cultivated and exalted, are alike, to a large extent, at the mercy of spirits who seek to use them to the prejudice of the great cause with which they are identified. Being themselves in the lowest condition of spirit development, these bigoted obsessing spirits are so near the earth plane that they have a vast advantage over the higher and more developed spirits who, through the spiritual movement, are seeking to arrest their baneful influence. Gradually, however, but steadily, have the higher spirits been gaining ground, and holding it, until to-day they have so thoroughly established their lines of communication that no mundane or spirit power can sever them. Still the spirit enemies are vigilant and indefatigable and maintain the struggle with a desperation worthy of a better cause. Finding themselves worsted in the control of media through whom the phenomenal physical manifestations of spirit power is effected, they have resorted to those media whom they can psychologically influence, and have set them to clamoring for test conditions such as would render the production of such manifestations as afford positive proof of the truth of Spiritualism, either impossible or most difficult. To such an extent have they exerted their inimical influence that there are but few prominent mediums, subject to their psychological power, who have not been influenced to join in the clamor for test conditions or the abandonment of public circles. The pretended ground for that clamor is the wholly false allegation that Spiritualism, as demonstrated to be true, is impure and unworthy of the countenance and encouragement of those who are weak enough to be made to believe they are anointed Christs, when in fact they are ignorantly doing the work of obsessing spirit enemies of truth. Under the mistaken impression that the personal safety of media for the phenomena of spirit materialization would be promoted by the resort to reasonable test conditions, we urged upon them the adoption of that line of precaution against the malice of their enemies, spirit as well as mortal. Experience thoroughly weighed has convinced us of our mistake, and we do not hesitate to acknowledge it. The treatment of Mr. Mott, Mr. Bastian, Mrs. Stewart, Dr. Mathews, Mrs. Crindle, Mr. and Mrs. Holmes, Mr. and Mrs. Bliss, Mr. James, the Eddys, Mrs. Hardy, Mrs. Pickering, Mrs. Markee, Mr. Williams, Dr. Monk, Mrs. Esperance, and others, who have established the truth of their mediumship, by submitting to the most positive test conditions, shows that test conditions are no protection to the mediums who voluntarily submit to them. When mediums, as thoroughly and frequently tested as those we have named, as well as others not named, are ranked with the frauds and mountebanks who roam over the country as exponents of spiritual mediums and manifestations, it is due to themselves to refuse to recognize the impeachment of their integrity as mediums. Let it become the rule with honest and genuine mediums to refuse to submit to any test not suggested by their spirit guides, and it will be a very short time that the exposing business will find any toleration among truth-loving people. We have never witnessed a spirit-materialization that was not in itself a test. Let all manifestations oc-

curing through mediums which do not attest their own genuineness pass as worthless; there will be ample remaining to vindicate every honest and genuine medium against the falsehoods of their enemies, whether professed Spiritualists or open opponents. Mediums, assert your right to respectful and courteous treatment and refuse to sit for spirit manifestations in the presence of any one who will not unhesitatingly grant you that right. Insist on this in every instance and those who are now your enemies will become your friends and defenders; but even if they should not, their power to injure you will be gone, for no amount of misrepresentation will count as anything in the face of such positive manifestations as the spirit world will give through you when once you place your trust entirely in them. Invoke the support of beneficent spirits and by your trust in them you will call them around you in resistless force.

We desire to see spiritual mediumship placed upon its proper basis, to wit: under the guidance and obstructed control of the spirit founders of Spiritualism. No more dictation in these matters from mortals, or from the spirit enemies of truth. The editor or speaker, or individual, who seeks to impede or prevent that guidance and control is not a friend of Spiritualism, however much he or she may claim to be so. All such persons are doing the work of the enemy, and will have to take their place with those they are serving. We feel, as we pen these words, that we are but recording the wishes and purposes of the spirit hosts who are behind the spiritual movement, and we look confidently for a general manifestation of that fact through media everywhere. At all events, until we can see some sufficient reason for doubting the wisdom of our present position, we will maintain it against all comers, whether of earth or of spirit life. Especially do we defy the whole Bundyite crowd to move us one hair's breadth from that position by such devices as has constituted their stock in trade in the past. To them we say, your cant and clamor will no longer mask your real natures. Mediums, declare your independence, and defy your defamers. Their power to harm you is at an end. Be true to yourselves and your spirit guides, and you will best consult your safety and welfare.

THE EXPOSITION OF THE GOSPEL OF ST. JOHN AND THE BOOK OF JONAH.

We feel it due to the author of the above-mentioned papers, to thus publicly express our high appreciation of the scholarly and able productions which he has given to the world through the columns of MIND AND MATTER. For twenty-five years and more, we have paid especial attention to the topics which Stephen Pearl Andrews has so thoroughly explored in his philological, theological and cosmical researches, and which he has set forth with such forcible and convincing treatment. We trust our readers have not been satisfied with a single reading of the thorough exposition which Mr. Andrews has given of some of the most carefully concealed mysteries of Christian theology. Before Doctors Buchanan, Crowell, Peebles, and other sticklers for Christian Spiritualism, can gain a foothold for their pet project of Christianizing the spiritual movement, they would do well to make some attempt to break the force of the sledge-hammer blows of Mr. Andrews upon their mythical substructure, which have reduced it to impalpable dust. It is not surprising, in view of that thorough turning up of the subsoil of Christian theology, that Dr. Buchanan should abandon Jesus Christ as the originator of Christianity, and claim that himself and other Christs, or anointed ones, are the true and proper exponents of real Christianity. Mr. Andrews has much to answer for in driving Dr. Buchanan into so desperate a straight, to save his pet scheme of Christianizing Spiritualism, as assuming the role of a Christ. We cannot see how the Doctor's change of base relieves him from the consequences of his folly. He has jumped out of the frying-pan into the fire.

Mr. Andrews in so conclusively showing that the Jesus Christ on which the whole superstructure of Christianity was raised was a pagan myth, intended to conceal from vulgar eyes the great truths of nature, has left not a foot of standing room for any modern version of the ancient myth. Indeed he shows that this most modern version of myth worship, is without consistency or excuse. The age of mythology has passed, and the age of reason has come to stay. Emotional religion has seen its day, and has justly given place to the stern logic of facts. No one who knows Mr. Andrews, will question the high religious tendencies of his mind, and yet this brilliant scholar is led to see and proclaim the fact, that there is no reasonable foundation for the emotional religion which has come down to us as truth, from ages of popular ignorance and priestly deception.

If any one can read attentively the facts which Mr. Andrews has brought forward to sustain his views, without concurring in his conclusions, we fail to comprehend the real force of truth. St. Paul is made to say of the so-called Christian Scriptures, "The letter killeth, but the Spirit giveth life." Mr. Andrews has demonstrated the absolute truth of that injunction; and yet how few of the Christian clergy heed the significant warning, or seek to comprehend the spirit that is covered up and concealed in the words of so-called, Holy Writ? We would like to see the Christian clergyman, who would dare to depart a

step from the death producing letter of his text, and seek to find the life-giving spirit beneath it. Not the Pope of Rome, immaculate as he claims to be, would dare to abandon the letter, to propagate the truth which that letter conceals.

We most cordially thank Mr. Andrews for the bold and independent example he has set these "blind leaders of the blind," in delving for the precious truths which lie buried under the rubbish of theological verbiage.

We have the pleasure to announce that Mr. Andrews will, through MIND AND MATTER, follow up his grand exposition of long-hidden truths. We consider his labors in that direction as among the most important that have ever been given to the world. Our only regret is that he cannot have thousands of readers where he has one. His contributions alone are worth many times the subscription price of this paper. Friends, do all you can to spread this important information among the people. We feel amply warranted in promising that the papers yet to come from the pen of Mr. Andrews will culminate in the total annihilation of the foundations of the prevailing theology and ecclesiasticism of Christendom.

With Goethe, we say: "Light—more Light."

COMPARATIVE MYTHOLOGY.

BY C. B. PECKHAM

When we find the Sun-Christ made a person in so many various ways, and when this Sun or Son is equally the Man of God, by whom the worlds were made, who being the brightness of glory, and the express image of his person, sitting on the right hand of the Majesty on high, being so much better than the angels, as he hath by inheritance a more excellent name than they, we may see how he was the chiefest of ten thousand and altogether lovely, for the Sun was the God, or the Son of God, for all antiquity. "Thou art my Son; this day have I begotten thee. I will be to him as Father, and he shall be to me a Son." On this God-harp of a thousand strings we may discourse all the ancient music of the spheres, including the song of Moses and the Lamb.

Says the keys of the creed, "So common has it been for mankind to credit the objects of their veneration with miraculous powers, that the improbability that Christ should be so invested hardly becomes greater on the hypothesis that he was no real person at all, but wholly a creation of the imagination. To judge from what we know of previous incarnations, it does not appear to be absolutely necessary that the character selected as their subject should have an actual existence in the flesh. Indeed, some early Christian sects denied such existence to Christ. Even the Pauline epistles often leave us in doubt whether the writer regarded Christ as a real person, so strong his tendency to treat him as but an idea. The declaration, 'Last of all, he was seen also by me, as by one born out of our time,' bears out this conjecture, as it was not in the flesh, but only in the spirit, that Paul owns to having beheld him; while the refusal to know him after the flesh indicates his strong preference for Christ as an idea and a system of thought rather than as an individual."

"Nor less do the Keys place the Holy Virgin among the high ones on high in the words of the Litany of the Immaculate Conception as 'Daughter of the Father Immaculate; Mother of the Son Immaculate; Spouse of the Holy Ghost Immaculate,' and yet to regard these three as one, and the act of one as the act of all, and Mary as the 'handmaid of the Divine Trinity,' and though elsewhere she is addressed as the 'Spouse of the Eternal Father.'"

"Consider with what privileges and honors the Blessed Trinity glorifies her. The Father loves her as his daughter; the Son honors her as his mother; the Holy Ghost embraces her as his bride, and his loving spouse who was taken up to the heavenly chamber where the King of kings sitteth on his starry throne! Admirable Commemoration! O, marvelous intercession!"

"No prudish shrinking here from the deification of the prime facts of love and loving intercourse so dear to humanity. Small thanks would God owe to man if denied that which man prizes for himself. But with such sacrifice offered him in the ideal, he in turn sanctifies love in the real and constitutes it a legitimate indulgence for man possessed of a soul as of animals devoid of it."

Quite an acknowledgment, this, that Christianity is part and parcel of the old Nature worship, however much the Church may seek to involve it in the mysteries. God, being love, would be sure to incarnate himself by the cross wherein the Virgin would be in parallel line with the Saviour as in the mystic H.

"For one placed thus high no honors can be excessive. Heaven as well as earth must contribute of its best. We have seen how Catholicism has invested the ideal man with all the glories of the solar orb. Equally must the skies be ransacked on behalf of the ideal woman. Not enough is it to invoke her as 'Star of Heaven,' 'Star of the Sea,' 'Gate of Light,' the 'Christian Daphne' and 'Aurora,'—the Dawn, of whom is born the Light of the world. She is also 'Queen of Heaven,' glorious Queen of all the heavenly host, gentle, chaste and spotless Maid, 'Queen with the stars as a diadem crowned,' who, 'wrapt in the blaze of her Son's divine light, doth shine as the dawn on the confines of night.' As the Moon on the lost thro' obscurity dawns, the 'Dragon's destroyer, the rose amid thorns,'"

"Here then is the process completed. Christ the incarnation of the Sun, enacts on earth a part in all its details corresponding to the course of the Sun in the heavens." The Holy Spirit as the wind blowing as it listeth is the atmosphere variously saluted as the Searcher, the Refresher, the Invisible, the Winged, &c. Thus was he sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. "Even in Jeremiah's time the Virgin as Queen of heaven was much exalted among the high ones on high, for when in the straits of famine, the people remembered that the Queen of heaven had supplied them with plenty of victuals, but since they left off to burn incense to her, and to pour out drink offerings unto her, they have wanted all things, and have been consumed by the sword and by the famine, nor did she any the less pour out the Virgin's milk for babes, so long as they poured out drink offerings

unto her and made cakes to worship her, when the Lord was rather slack in equal well doing. Blessed Virgin! who shall save us from this gain-saying and untoward generation but your lovely self with plenty of victuals. Let us have plenty of heavenly manna showered all around. Darling of heaven we salute ye!"

"The Virgin is the Moon, Mother of the Sun and Queen of Heaven, when entering on his nadir, the Sun falls into darkness, undergoes a bloody passion, and dies on the radiance bier of his setting, he turns to the representative of his Beloved, and exhibiting to him the Moon, exclaimed, Behold thy Mother! I go hence and am no more seen; but now she takes my place. Henceforth she is thy Mother! The church celebrating in August the festival of the harvest Moon, celebrates at the same time the feast of the Assumption, and of the Sacred Heart of the Virgin. And the Catholic painters, following the description in the Apocalypse, fondly depict her as clothed with the Sun, and having the Moon under her feet, and both as over-riding the Dragon. Even the triumph of Easter is not celebrated until, by attaining its full, the Moon accords its aid and sanction."

"Is it not interesting thus to discover the true note Catholicism in the most ancient Paganisms, and to find the Moon, which for us is incarnate in the Blessed Virgin Mary, was for the Syrians and Greeks respectively personified in the Virgin Astoreth, the Queen of Heaven, and Diana, or Phoebe, the feminine of Phœbus?"

Thus, in playing fast and loose with the heavens, we find our Savior and his Mother, and also the Eve-rib taken from the side of Adam. In playing Puss, Puss in the corner, or blindman's buff, the little joker is vailed when Moses or the Master in Israel is read. Then said Jesus unto them, yet a little while I am with you; and I go unto him that sent me. Ye shall seek, and shall not find, for where I go ye cannot come. They did not know how to follow on to know the Lord and the Virgin through the Book written within and on the back-side and sealed with seven seals. Then spake Jesus again unto them, saying I am the Light of the world. He that followeth me shall not walk in darkness, but shall have the light of life. But they who had not been initiated into the wisdom of the wise and their dark sayings, couldn't see it. The Light shining on this wise unto the Darkness the Darkness could not comprehend it. Jesus as the dramatic person of the Light says, I know whence I came, and whither I go; but ye cannot tell whence I came, and whither I go. No—unless fully instructed in the Word that was sharper than any two-edged sword.

Jesus was the Bread-maker who came down from heaven, nor less was he the wine-maker in the true vine having its source in the Sun. Who did not partake thereof could not have life, nor less was the root of the matter in the wilderness of Moses, for had ye believed Moses, ye would have believed in me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words? says Jesus. The dramatic Moses had written of the precious fruits by the Sun, and the precious things put forth by the Moon, and the good will of him that dwelt in the Bush. But even in those early days the people murmured against God and against Moses for feeding them on heavenly manna which they thought too thin, deeming a bird in hand was worth two in the bush. Then the Bushman, or Son, plagued them with a great plague by sending them quails and then smiting them while the strong meat was between their teeth ere it was chewed. To eat the flesh of the Son of man, and drink his blood, we must receive it by way of the Sun and the precious things of the Moon, and then there will be no difficulty in the digestion. But the disciples thought this a hard saying, who can hear it? Only those who had ears to hear while the letter killed, nor can the churches bear the strong meat now, nor see the Son of man as the Sun ascend up where he was before. This Son of man from the way of the East had many things to say which the groundlings could not hear in those days, neither can they now. It is the Spirit that quickeneth; the flesh profiteth nothing. Though the words contained the physical basis of life, it was in the superstrata of the Spirit that the better life was found.

Of course, within the compass of the two-edged Word will be found the Prince of darkness. Be put in appearance at the Garden of Eden, and seemed resolved to hold the fort against the New Jerusalem, for how shall we account for so much evil in the world without the Devil. There is as much evidence for the personal Devil as for the personal God, for though the Lord says that he forms the light and creates darkness, it would seem thereby that he was thus rather trespassing on the domain of the Prince of darkness. "The credit of the revelation of this great personage was reserved for Persia; and it was thence that after the captivity, he was adopted into the system of the Hebrews, to assume such stupendous proportions in that of the Christians. How could the Christian church subsist without the Devil to fight the groundlings? How could Milton have written the *Paradise Lost* unless the Devil had been counted in to make the war in heaven and contend with Michael for the body of Moses? Who other than the Prince of Darkness could have been the chief engineer of hell, or the underworld, where the spirits in prison most do congregate. As the Sun-Christ is the shining one, who but the Prince of Darkness can be his opposite? Hence the Devil shadows the Lord and the Lord gradually shades into the Prince of Darkness along the horizon, where the dewy twilight lingers. It was there the Dragon guarded the apples of the Hesperides in that garden with a new sepulchre which was hewn out of a rock whereon was never man yet laid—the same rock that followed Moses when the children of Israel were all baptised unto him in the cloud and in the sea, for the symbolic or spiritual rock encircled the sea and underworld as well as the paved work of the sapphire stone illumined by the Sun-Christ. Therefore this Christ could come with the clouds of heaven as well as the Shekinah who abode there. The archangel could blow with the trump of the Spirit whosoever it listeth—the Lord be met in the air as well as the Prince and power thereof, and the groundlings were to be comforted by seeing the heavens rolled together as a scroll, and Michael and the devil contending for the body of Moses, whose sepulchre no man knoweth unto this day, except that it was in a valley in the land of Moab."

Alice Polworth, Waterford, Washington Territory, says: "Enclosed please find remittance for another year's subscription to MIND AND MATTER. It is a welcome and instructive messenger—one that we would not like to be without."

EDITORIAL BRIEFS.

Owing to a death in the family of our printer this issue is unavoidably delayed one day.

SPIRITUAL HARMONIES.—This new song book of Dr. Peebles', containing 100 hymns and spiritual songs, also readings appropriate for lyceums and funerals, is for sale at this office. Price 20 and 25 cts., the latter in boards.

We have received a very interesting account of the experiences of Mr. J. R. Hall, of Redding, Cal., with trance, clairvoyant and slate writing mediums in California, and regret that our columns are so full that we are obliged to lay it over until some future time.

We have in hand and will publish next week, the following able papers, "Recent Original Researches and New Views in Mythology," by Stephen Pearl Andrews; "Mind and Matter, No. 13,—The Force of Ideas," by Charles Thompson; and "Re-incarnation—Supplementary," by E. A. Chapman.

Geo. D. Search, the noted slate-writing medium of Wichita, Kansas, travels through the northern part of that State this month. He goes to Texas in November. Mr. Search will act as our agent during his travels, and is authorized to receive and forward to this office subscriptions for **MIND AND MATTER**.

We will next week give the results of our investigation of the recent spirit grabbing performance of Francis J. Keffer, the general superintendent of the late Neshaminy Camp Meeting, which has been so gloated over by the Bundyites of the First Association of Spiritualists (so-called), of Philadelphia.

Mr. James A. Bliss will open his developing circles at his residence, 1620 S. Thirteenth street, Monday evening, October 19th. The first evening will be for the benefit of the Mediums' Home. The circle will meet every Monday evening until further notice, after October 19th. Admission 25 cents.

Mrs. James A. Bliss will hold her first public materializing seance in this city Sunday evening, October 17th, at her residence, 1620 South 13th street. The entire proceeds will be donated to the fund for a "Home for Aged Mediums." The admission fee will be for that evening 50 cents for each person. Tickets can be obtained of Mr. Jas. A. Bliss, 713 Sanson street, Philadelphia. Let there be a large turnout of the friends of the mediums on this occasion.

The funeral of Esther Dunning, the last surviving daughter of Thos. R. Hazard, the well-known and veteran Spiritualist, took place at Vanhuse, his beautiful country place, seven miles from Newport, R. I., August 17th. Rev. Charles T. Brooks read a poem at her grave. Mrs. Dunning was married by Mr. Brooks, under these trees, but two years ago. During the funeral ceremonies a procession walked slowly through the box avenues of this romantic spot, which was patterned long ago after Versailles. The venerable father, who looks like a mighty King Lear, 84 years old, a giant who has survived his race, lowered the coffin into the ground, and strewed it with ferns, plucked from a spot which his daughter had loved.—*Voice of Angels*.

SPIRITUALISTS' HOME, PHILADELPHIA, PA.—Mrs. James A. Bliss, the well known materializing medium, has leased a beautiful house in the southern section of this city, and fitted it up as a Home for Spiritualists who are travelling through the city, who can save large hotel bills and at the same time enjoy the society of Spiritualists and home comforts. Materializing seances will be held every Sunday, Tuesday and Friday evenings, in the parlor. Board, \$1 per day. How to get there: Take Thirteenth street cars; tell the conductor you wish to stop at No. 1620 South Thirteenth street and he will give you full instructions. For further particulars address Mrs. James A. Bliss, 1620 South Thirteenth street, Philadelphia, Pa.

THE Western Light a new weekly journal edited by Mrs. E. J. Polk and Mrs. Annie T. Anderson, of St. Louis, Mo., has just reached our table. It is devoted to Woman's Rights and Spiritualism, and is ably edited by these two ladies. Subscription price \$2.50 per year, \$1.25 for six months, single copies 5 cents. The message department will have the services of Mrs. J. W. Eldridge, as medium. All scientific questions propounded, will be answered by invisible intelligence, writing on the slate independent of the medium. The first number of this new paper is a fine specimen of workmanship, and we predict for the *Western Light* a grand career. It has our best wishes! Send for a sample copy to Editorial Rooms, Hotel Hunt, Ninth and Chestnut Sts., St. Louis, Mo.

COOLEY'S WEEKLY, published in Norwich, Ct., of the 25th ultimo, contains a very interesting account of the sudden conversion to Spiritualism of Elder James Smith of that city, this summer, at Lake Pleasant Campmeeting. It appears this gentleman was induced to visit the campmeeting by some friends, and while there happened to hear of the wonderful manifestations of the Eddy Brothers. Impelled by curiosity to go to one of these seances, he went, and now declares that he, a perfect stranger to all present, was greeted by his relatives who had many years before passed away to spirit life. Upon his return to his home in Norwich, Ct., while conversing with his sceptical friends he said: "I never felt such times in my life—never. If the meetings had only lasted

longer, I should have liked it. What I saw, sir, was real as life itself. I shall go to the meetings at Lake Pleasant next summer. I am determined to see the thing through, if it costs me twenty dollars."

On account of the feeble condition of the aged parents of Mrs. Nettie Pease Fox, she has concluded not to return to her field of labor in New York city, but will locate permanently in Moberly, Mo. She has lectured in that city and surrounding towns every Sunday and frequently during the week for some time. Col. D. M. Fox has entered the lecture field and will answer calls from that place. Both Mr. and Mrs. Fox have had a long experience as speakers and writers, and can give societies perfect satisfaction. They will make a specialty of holding two or three day meetings in favorable localities. Col. Fox will keep a supply of **MIND AND MATTER** for sale and for free distribution and will take subscriptions for the same. Give them a call, friends, and you will be well repaid for your money expended.

We have received a copy of Rowell & Co.'s American Newspaper Directory, and regard it the most important newspaper office convenience in the world. We would not know how to get along without it. It contains over 1,000 pages, and is the only reliable work of the kind published. The arrangement of the lists by States and in alphabetical order is such as to make reference easy. And besides, there is, for every town in which a newspaper is published, a statement of location, population, lines of communication, and distinguishing characteristics that are very valuable to all who seek information of a general nature. The mechanical execution of the work would be a credit to any publisher in the country. We can honestly recommend this work to all advertisers, as its reports of the circulation of newspapers is the chief thing an advertiser wants to know. It is a complete work, and no newspaper office in the United States or Canada can be complete without it. Address Geo. P. Rowell & Co., 10 Spruce St., N. Y. City.

BLACKFOOT'S WORK.

A REMARKABLE PREDICTION FULFILLED.

About one year ago Mr. Charles R. Miller, the editor of the *Psychometric Circular*, told me that if I would write my name upon a small piece of paper, he would submit it to one of his psychometric sensitives to be psychometrized. I did as requested and enclosed it in an envelope and sent it to Mr. Miller's address. At that time I had no idea of being called upon by my guides to send out magnetized paper, nor was such a thing hinted at by them; and as the following letter clearly marks out a development of that phase of mediumship, I have thought it best to submit it to the readers of **MIND AND MATTER** who generally peruse "Blackfoot's Work." I have no remembrance who the medium was that psychometrized my name, and would thank Bro. Miller if he would inform me.

PSYCHOMETRIC READING.

"As I hold this paper in my hand, the first impression that comes to me is an illuminated name and I see the following: J. R. (?) Roberts. The influence I came under as the most favorable is a person of strong intellectual powers, very active brain, living more in the intellect than in the physical. In the atmosphere of this person there seems to be a cloud of witnesses, so to speak, surrounding the individual, and a conflict is going on in their sphere, as some represent harmony and others inharmonious, and there is a struggle and contest who shall win. The individual represented, however, in the intellectual strength and activity already mentioned, is the most powerful agent in his susceptibility, and of such will power, determined and decided turn of mind, he will gain the victory in the contest and win.

"There is some important crisis at hand with the person who has written the enclosed lines or writing, and the angel world is taking note of proceedings with those in the form and out of the form associated with this individual. Great results will follow and a remarkable phenomena" (Magnetized paper, healing the sick, I suppose.—J. A. B.) "is about to take place, which will greatly effect the original of the enclosed and establish a change in his earth labors and surroundings for the better every way. [I claim that the cures effected by magnetized paper has been my complete vindication from the charges made against me in the past.—J. A. B.] I, the psychometrist, do not, in this instance, feel moved to go into the details of his characteristics, as usual, when reading psychometrically, am forced to predict the future events or conditions overshadowing him at the present time. There is great power emanating from the subtle magnetism of the communication, and right here there is a division of the power, as there appears before me in spirit form a beautiful lady, who seems to present herself as one of the angel guides of the power before alluded to. [My spirit sister Mary.—J. A. B.] Her mission is one of love and filial devotion and she comes to be the messenger of glad tidings and comfort to him who guided the pen or pencil. Be of good cheer, dear one, and the clouds of conflict and disturbing conditions shall be dispelled and the sunlight of brighter prospects and happier experiences shall attend you. A change is near at hand and the requiem of the dying year (1879) shall roll away the stone from the sepulcher of the past and usher in the transfiguration of victory and success dearly earned. The veil is lifting and the mists are rolling away. Behold the rising star of thy future destiny and know thou hast not labored in vain."

Those who have watched the progress of Blackfoot's Work can testify how fully the above prediction has been fulfilled. I feel grateful to my faithful spirit guides for the work they have accomplished and to the editor of **MIND AND MATTER** for his kindness in allowing the records of the cures performed by Blackfoot and his band of Indians.

JAMES A. BLISS.

Interesting Communication.—Spirit Compliments to "Mind and Matter."

SACKETT'S HARBOR, Sept. 26, 1880.

Col. J. M. Roberts—Dear Sir:—I addressed a letter, in care of James A. Bliss, to Judge Edmunds and received an answer, of which the following is an extract, and as it relates so forcibly to the present state of our most holy cause and to one of our late unselfish and non-compromising media, pretty extensively known, now called up higher, I thought it advisable to send it to you for publication:

"My Dear Old Veteran:—Words cannot express the pleasure it gives me to be called at this time to your side for advice. When I look over the past and see the earnest labors of a few devoted Spiritualists and compare them with the lukewarm so-called Spiritualists of the present day, I am led to ask, is it possible that self has spread such a blighting influence over the workers in the spiritual vineyard? We have sought for earnest self-sacrificing mortals during the past ten years who would take up the work where myself and co-laborers left it, and oh, how few do we find that are willing to bear the burden. When I labored in the cause no part of Spiritualism was 'popular'—to be a Spiritualist was to be one that was looked upon as sowing the seeds of discord and distrust among the churches, but now Spiritualists surrender to the 'popular feeling', and are ready to make all manner of concessions to the church to increase their own popularity. Such a state of affairs cannot much longer exist. The tide has turned and selfish men and women must stand aside for the earnest worker once more to enlighten the masses in relation to the life after death."

TO YOUR PERSONAL MATTERS.

1st. I have many times met your dear sister and your companion. Your medium wife is now a medium for higher spirits to use to communicate with the lower spheres, &c.

2d. We do not like to advise through this medium, &c. * * * for the propagation of Spiritualism, &c. * * * simply because we see the need of sustaining a work in which he is deeply interested, and we do not desire to compromise him in this matter. But we do say, that in **MIND AND MATTER** lies the only hope of breaking the Jesuitical influence that has bound Spiritualism in chains for the last ten years. "A word to the wise is sufficient."

3d. * * * 4th. My brother your "days of usefulness" are not over and you may soon be made aware of it through the intervention of your own loved companion in spirit. (Is it possible?)

Your labor will be great—until then we do not want to transport your willing spirit to our country.

Your spirit companion desires me to forward an expression of fondest affection which you will feel as you read this.

J. W. EDMUNDS.

I would further add I received the following letter from Mrs. M. P. Moore, of Dryden, N. Y., dated in August:

"Dr. Kimball, I enclose you an extra to the *Dryden Herald*, containing among others an excellent test from Mrs. Kimball. You doubtless remember seven years ago this month, she was engaged to, and gave tests from the stand in the grove at McLean after Mr. Howes lectures, and the first Sunday as she was giving tests, she said within a certain circle, pointed out, one would be a corpse before the next Sabbath, and not have the opportunity of attending another meeting, and a Mr. Sturtevant sitting within that circle, was offended at it, and told Dr. Robinson who engaged her, if she was to give tests from the stand the next Sunday, he would not come, whereupon Dr. Robinson told him to come and he would have her go to the Hall to give tests. On Saturday some of the friends took her out to Courtland, and while there, she saw two deaths there, and pointed in the directions of them, one of which was in the direction where Mr. Sturtevant lived. They returned, and Sunday after Mr. Howes lecture repaired to the Hall, not knowing why or what had transpired and gave some splendid tests as before, after which the spirits told her why. They went to the Hall, at which she felt dissatisfied, and in the evening, word came that Mr. Sturtevant was a corpse while she was giving the tests—died suddenly Saturday evening after retiring.

Mr. Frank Baxter while here giving lectures, and tests, among others said, 'I hear persons talking as if dissatisfied—can't tell whether in the form or spirits—now I get the name of Sturtevant, Courtland—now Mrs. Kimball, Sackett's Harbor.' (How significant.) Mrs. M. P. Moore.

Yours truly, B. S. KIMBALL, M. D.

Charles Thompson, of St. Albans, Vt., writes: "I herewith enclose two dollars to renew my subscription to your excellent paper which is waging such a valiant fight in the battle for the truth. So long as you maintain the right, failure is utterly impossible; for all true men and angels who are not blinded by jealousy and envy will rally around your standard, and hence complete success is only a question of time."

A Most Valuable Offer.—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for **MIND AND MATTER** six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32.

To any person who will subscribe for **MIND AND MATTER** for one year, through me, I will give a free *Slate Writing Seance* and one admission ticket to my week-day materialization seances.

Yours truly, HARRY C. GORDON.

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.

To those who will subscribe through me for **MIND AND MATTER** one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS.

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

—:—

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of **MIND AND MATTER**, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive **MIND AND MATTER** for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] Dr. A. B. DOBSON.

—:—

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of **MIND AND MATTER**, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them **MIND AND MATTER** for one year.

Yours respectfully,

Mrs. Dr. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

—:—

A Vitaphic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper, but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to **MIND AND MATTER**.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

—:—

Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS,

Psychometrist, Clairvoyant and Magnetic Healer.

—:—

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of **MIND AND MATTER**—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to **MIND AND MATTER**. Let all letters of this kind be addressed to me in your care.

R. C. FLOWER, M. D.,
1013 Race St., Philadelphia, Pa.

PHILADELPHIA SPIRITUAL MEETINGS.

FREE CONFERENCE every Sunday afternoon at 2-30 at No. 111 South Second Street. Test circles every Monday, Thursday and Sunday evenings. Developing circle every Wednesday evening. Arrangements can be made by traveling mediums to give seances &c. in this hall, by addressing A. James, care of **MIND AND MATTER**, 713 Sanson Street, Philadelphia, Penna.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

KEYSTONE ASSOCIATION OF SPIRITUALISTS.—Spiritual Conference every Sunday, at 2½ P. M., at Hall corner of Eighth and Spring Garden streets. Free to every body.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10:45; and Evening at 7:45, at Carriers Hall, No. 23 East 14th Street, between Fifth Avenue and Union Square. Speakers engaged, Dr. J. M. Peebles, September 5, 12, 19, 26; Cephus B. Lyon, October 3d and 10th; Abbey N. Burnham, October 17, 24 and 31. Alfred Weldon, Presd. Alex. S. Davis, Sec., E. P. Cooley, Treas., 256 West 16th St., N. Y. City.

PHILADELPHIA MEDIUMS.

Mrs. Hohlock, Trance and Test Medium, Circles Tuesday, Thursday and Sunday evenings, at 8 o'clock. No. 1146 O'Neil street, between Front and Second streets, below Girard Avenue.

James A. Bliss, Trance, Test Medium, will, until further notice, give private sittings for healing, developing and communications, every Tuesday and Friday afternoons, from 1 to 7 o'clock, at Room 9, 713 Sanson Street. Short consultation free. Treatments and sittings \$1.00.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th st. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosin, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street, Circles every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Alfred James, Trance and Test Medium and medium for materialization. Letters answered by mail. Terms \$1.00. For seances &c., see Philadelphia Spiritual Meetings. Private sittings daily at 111 South Second St.

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Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

Mrs. Ida Wharton, Trance Test Medium, No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. Fausi, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.

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Mrs. L. M. Spencer, Unconscious, Trance, Test, Business and Healing Medium. No. 470 East Water Street, Milwaukee, Wis.

[Mrs. Spencer offers to give a sitting or treatment free to any person who will subscribe for MIND AND MATTER.—Ed.]

POWER is given John M. Spear to delineate character, to describe and prescribe for disease of body and mind. Persons desiring such aid may send handwriting, stating age and sex, enclosing stamped and addressed envelope, with one dollar. 2210 Mount Vernon St., Philadelphia, Pa. [If.]

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PUBLICATION OFFICE, Second Story, 713 SANSOM STREET.

PHILADELPHIA, PENNA.

J. M. ROBERTS,

PUBLISHER AND EDITOR.

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A NEW EXEGESIS (OR EXPOSITION) OF THE BOOK OF JONAH.

BY STEPHEN PEARL ANDREWS.

Third Paper.

The introductory matters having been finally disposed of, we are now prepared to enter more specifically upon the consideration of the Poem which grew up upon, and out of, these few Cosmical elements; and later upon the theological recast of the whole subject.

THE JONAH POEM.

POEM.
Once, upon a time, Mercy said to Justice.
Go forth into the Great World of Mankind, and warn them of your wrath; for their sins are many.
But Justice rose up and fled, to escape his sister's injunction; and he betook himself away, fleeing as the sun rushes from the East to the West.
But Justice was arrested, and brought back to his home in the East.

And Mercy, again, appealed to Justice; and urged him to go forth into the world, and exercise his office of rigor.

And Justice consented and went out into the world as Mercy insisted.
And he proclaimed: Every soul that sinneth, it shall die.

And mankind, the people of the whole world, knowing that they were all guilty of numerous offences and much wrong doing, were pricked in their hearts, and were afraid of Justice, from the greatest of men even to the least of them.

And even the chief authorities began seriously to propose reform. They busied about, and overhauled their affairs, and balanced their books, and set things in order.

Societies were formed for the redress of oppressions, and for the prevention of cruelty to animals, for reforms in eating and drinking, and the like.

Prayer meetings also were instituted or revived, and fastings, and all manner of religious exercises; societies for the suppression of vice were instituted, and societies for the suppression of crime; and religious revivals prevailed.

For the whole world was immensely impressed with the necessity that some remedy should be found for the evils that afflicted mankind; lest the world itself should go to utter destruction.

And Mercy was tenderly touched by this show of better purpose in the hearts of the people; and she repeated that she had urged Justice to be so stern; and she ended by a plump veto on his decree.

And Justice was very indignant at this audacious interference on the part of Mercy.

And he upbraided her and besought her; and said, I pray thee, my dear sister, be not this precisely what I told you, you would do, when I tried to take myself out of the whole enterprise.

It was for that reason that I went west.

For I knew that you are just a gushing soft hearted girl, too good to get angry, over benevolent, and ready to back down from any position.

So my dear sister, you might as well kill me outright. I would rather die than live.

Then Mercy said: Are you behaving well? My dear brother, to do so.

And Justice snouted and snaked and said nothing. And he withdrew, disgusted, from the world of mankind.

And betook himself to the East again, whence he came.

And there ensconced himself.

Just over the edge of the horizon, in the darkness.

And watched to see how the world would get along without Justice.

But Mercy, the cunning mix, now played her game on Justice himself. She threw the gauzy canopy of her beautiful charity, even over him.

As he sat sulkily bemoaning his defeat.

And Justice was unconsciously charmed by the sweet deportment of his darling sister.

But Mercy was not done with him yet. She had a lesson to give him on the injustice which lies in the heart of Justice.

And she withdrew, for the time, the canopy of her charity, from over his head.

And she hurled the accusation of injustice upon him; that he had refused to be angry, or to share the kingdom with her.

And she transformed herself into a demon of fury, and pelted the head of her victim.

Until Justice fairly fainted from suffering and weakness; but was still angry and still selfishly wished to die; and so he believed of the toilsome effort to co-operate with Mercy.

Then Mercy said to him: Do you think you are justified in being angry and complaining, because I withdrew from your head that mantle of charity which covered your sin.

And Justice replied, still sulkily: Yes, I have a right to be mortally angry.

Then Mercy said, with a fine touch of irony flashing in her eye: Look again, where there is, your consistency; to make all this pother, about my withdrawing the covering from your own head and exposing yourself to justice.

And then insisting upon vengeance on the whole world's population, among whom are thousands of thousands of people who are mere children in intellect, and hardly above cattle in development (1).

We return now to the more particular consideration of the story of Jonah, first as an ordinary mythical personage, and then as reconstituted, theologically, into a special messenger from the Lord. The Jam-non, Yes-no, or Jam-et-non-us, the Yes-and-no, being much talked of by the learned, as a feature of nature, got transmuted into Jonah, Johannes or John, the Yes-and-no-man, the hesitator, and so became a name, perhaps the most common name then, as it is now for children of the male sex; and so of men. This was the stage of mere myth, which is now well known to have been the most usual of events, in the early history of mankind, and out of which grew those immense systems of mythology, which, until within the last decade or two, have been the unsolved riddle of the world.

But a reminiscence of the character of Jam-non, as the dawn or morning twilight, remained, and attached to the names Jonah and John, as the names of persons, whence their character of predictors, and hence of prophets. Jonah, the dawn, had preceded and predicted the Day-god, at his rising. On this hint, supervened the theological gloss of the primitive myth. Nothing so natural as that the Sun-god should give place to God, or the Lord, with the prevalence of more spiritual notions; and that the man Jonah should be transmuted into a prophet of God. Upon this basis there was composed (parallel to, or succeeding the Jonah poem) a religious story or novelette, partly merely mythical, partly theological, and every way marvelous; as became these early beginnings of romantic literature. This miraculous story is in the main exactly coextensive with the first chapter; the first three and the last verse of which have already been considered, as to their prior and underlying aspects, as Cosmical Recital.

THE JONAH NOVEL.

CANONICAL RECORD.
Ch. i, v. 1. Now the word of the Lord came unto Jonah, the son of Amittai, saying:
2. Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.
3. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.
4. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.
5. Then the mariners were afraid, and cried every man unto his God, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.
6. So the ship-master came to him, and said unto him: What meanest thou, O sleeper, arise call upon thy God, if so be that God will think upon us, that we perish not.
7. And they said, every one to his fellow, come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.
8. And they said unto him: Tell us we pray thee for whose cause this evil is upon us; What is thine occupation? And whence comest thou? What is thy country? And of what people art thou?
9. And he said unto them, I am Hebrew; and I fear the Lord, the God of Heaven, which hath made the sea and the dry land.
10. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.
11. Then they said unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.
12. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you.
13. Nevertheless, the men rowed hard to bring it to the land; but they could not; for the sea wrought, and was tempestuous against them.
14. Wherefore, they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Lord, hast done as it pleased thee.
15. So they took up Jonah and cast him forth into the sea; and the sea ceased from her raging.
16. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.
17. Now, the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights.

COMMENT.

This religious legend requires but slight comment. It is evidently a superfluous; a far later growth than the original philosophical treatise and the subsequent poem; probably by some hundreds, and possibly by several thousands of years; and sprung up after the Hebrew system of ideas had taken a somewhat definite form. Even then, however, literature was evidently quite in its childhood. The child-like simplicity with which, in the tenth verse, a patent oversight in the previous part of the account is supplied by an afterthought is amusing: "For the men knew that he had fled from the presence of the Lord, because he had told them;" none of which "telling to the mariners" had been mentioned when the facts were recited. Precisely similar touches of simplicity abound in all those early writings, and could be easily paralleled by the first attempts at composition by the boys and girls in any of our school houses. The ideas are no less infantile than the literary structure. The belief that a storm at sea grew out of the particular sin of some individual on ship-board; that the individual could be detected by casting lots, that God's wrath would be appeased by throwing him overboard, etc., are very interesting glimpses of the natural theories of the childhood of the race; but fed, as rational pabulum to the adult minds of this age, they are quite otherwise. The obvious mistake, by these later religious reconstructions, of a literal big fish, for the terse symbol of "The Big Fish," used to typify The Ocean, is instructive, and a fair instance of the thousands of similar cases in which the original speculations of science and philosophy have been converted into myths and sacred scriptures. It belongs, now, to science and philosophy to re-vindicate their own.

We come, in fine, to the final insert, in this ancient medley of literary morceaux, of the pietistic contribution, the Prayer which the man Jonah is feigned to have addressed to God "out of the fish's belly." This occupies the whole of the second chapter, except the last verse (10th) which connects with the preceding Jonah story) thus:

THE JONAH PRAYER.

CANONICAL RECORD.
1. Then Jonah prayed unto the Lord his God out of the fish's belly.
2. And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell, cried I, and thou hearest my voice.
3. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; all thy billows and thy waves passed over me.
4. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.
5. The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head.
6. I went down to the bottoms of the mountains; the earth with her bars was about me forever; yet hast thou brought up my life from corruption, O Lord, my God.
7. When my soul fainted within me I remembered the Lord; and my prayer came in unto thee, into thy holy temple.
8. They that observe lying vanities forsake their own mercy.

4. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.
5. The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head.

9. But I will sacrifice unto thee with the voice of thanksgiving; I will pay thee that I have vowed. Salvation is of the Lord.
10. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

COMMENTS.

The sentimental and moralistic portions of this combined prayer and homily may be passed over with slight notice. The concluding statement that "The Lord spake unto the fish," etc., is more important. Let us connect this with certain other statements which may now be grouped together for special consideration. It was said (ch. i, v. 17), "And Jonah was in the belly of the fish three days and three nights." Parts of the fourth chapter, relating to Jonah's second summons to go to Nineveh, to his journey thither, and its results, all of which have been exhibited in the body of the Jonah Poem, might appropriately enough be repeated in the narrative form (as given in the text) as also a part of the Jonah Novel; but it is unnecessary to encumber ourselves with the repetition. There is one portion, however, of this supplementary story which was left without comment, in the presentation of the poem, because it might be more appropriately considered in this connection. It is this (ch. 3, vs. 3, 4): "So Jonah arose and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city of three days journey. And Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days and Nineveh shall be overthrown."

That "the Lord spake unto the fish, and it vomited out Jonah upon the dry land," is simply the mythical and religious transmutation of the earlier scientific hypothesis that "the Great Fish" meaning the Universal ocean, encircling the land, conveyed the Sun (also sometimes conceived as a swimming fish within the ocean, and later as a man in the fish's belly, and again as a man in a ship), round again into the east, and uplifted it upon the mountains, or into its normal position, above the earth (for its new career, the next day). But here we are met by the seemingly unreconcilable statement that "Jonah was in the belly of the fish three days and three nights." A little thorough criticism will, however, remove this difficulty. "For, as Jonas, [Jonah] was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." The length of the inclusion of Jonah (the Sun-god) in the maw of the Great Fish (the general ocean) is here identified with the time of the burial of the Christian Savior, before his resurrection. But the man Jesus did not lay in the sepulcher three literal days and nights, but only one day, two nights and small parts of two other days, namely, from Friday evening till Sunday morning. This has been felt by commentators as no trifling difficulty; but their researches have relieved it in a measure. They find that the Hebrews had no word expressly answering to the Greek word *mythemeron*, or natural day of twenty-four hours. The Hebrew day (without a special designation to the contrary) meant the period of daylight, proximately of twelve hours, and probably, when a succession of times was noted, the night, proximately also of twelve hours, was counted in, under the same general designation. "Wherefore, as it is common in general computations, to ascribe a whole day to what takes up only a part of it * * a part of three days was called by them three days and three nights." (2) These two cases being the same, we are authorized then to read, that Jonah was in the belly of the fish till the third change of time, i. e., from the evening of one day, through the night, and till the morning of the following day. This precisely accords, then, with what did happen to the Sun, when carried round by the Great Fish from the place of its setting at the evening of one day, to the place and time of its rising again. In all this again, *Jonas* or *Jesus Chrystos* is peculiarly or strikingly identified with the Sun.

We can now gain a probably correct understanding of the other and related clause: "Now Nineveh was an exceeding great city, of three days journey, and Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days and Nineveh shall be overthrown." The "great city" we have identified, in the Jonah poem, with the inhabitants of the earth, at large, over whom the Sun passed in his daily journey. "The natural day was at first divided into three parts, morning, noon and evening, which are mentioned by David as hours or times of prayer" (3); still more primitively, times, afterwards confounded with days. The three days journey, here therefore, merely means those three parts of the Sun's career, during the one larger day of twenty-four hours. And "Jonah began to enter into the city a day's journey" means, or meant, only, the first one of those three parts, namely: In the morning.

But adding the next morning when the Sun resumes his eastern position the times are increased to four. In my Index Series I have shown how the ancients emphasized or intensified the meaning of a number, by multiplying it by 10, 100, 1,000, etc., without really increasing its numerical value. Forty days in this connection means, therefore, no more than: At the fourth time, completing the series, i. e., the next morning. The recital, as originally framed, was therefore, seemingly, that the Sun, going forth in the morning, should reappear (to reinforce his behests), the following morning; in other words, that the order of nature would continue unbroken. The poet having identified the Sun with Justice sent forth by Mercy, into the world, changed this philosophic statement into a threat addressed to the world; and the myth-maker and theologian changed it again into a special threat by the Lord directed against the inhabitants of the local city, Nineveh.

We are now prepared to reconsider and re-state the contents of the whole Book of Jonah, from the point of view of its being what I have described, in the Exposition of St. John, a literary palimpsest; which it is, of the most extraordinary, and from the literary point of view, of the most important order. The under and overlaying strata of literary composition and device are here found at their greatest depth and elevation, and yet so distinctly differentiated as to be clearly recognized, so soon as attention is called to their existence. We find—

1. The crude observations of the common people, of the cosmical facts of sunrise, the dawn, etc.; which we may take as the first inscription upon the parchment or vellum of this antique literary monument.

(2) *Kitto, Cyclopedia of Biblical Literature*, word three, p. 818.
(3) *Kitto*, word, day.

2. The attempt of the primitive thinkers, the philosophers and men of science of that early day, to correct, to systematize and to codify those primitive observations; in other words, to found science and philosophy—working almost without the aid of literary implements, and at disadvantage.

3. The common people reappear in a crude effort to appropriate the more advanced ideas of the learned of that day; and gain, instead, a muddled and chaotic understanding of the semi-physical and semi-metaphysical statements of the thinkers, which at the best were only half intelligible. Treatise was converted into story. Features of nature, abstract principles, and even abstruse mental relations were mistaken for men and women, loving each other, begetting children, killing them, eating them, perhaps, and behaving in all sorts of fantastic ways. These motley recitals passed then into the current traditions of the world were received in good faith and absolutely believed in. This is the stage of pure myth, and of mythology as a system of ideas.

4. Then came the literateurs who, seizing upon the literal beauties of nature, enhanced by the metaphysical vagueness and mysticism of the popular tales of the gods, heroes, and men, confusedly mixed in with these natural phenomena, moulded them according to the dictates of their own fancy, and produced the poetical and romantic palimpsestical stratum of this wonderful literature.

5. Then came the moral and religious teachers—the founders of the altars and the pulpit. It was their business to take texts, to "improve" upon them, and to make moral and religious applications; in a word, to divert common things and events into the channel of divine and spiritual uses. And when as yet there was no Old and no New Testament to take texts from, it must have been their usage to take for texts any prevalent myth that the people had faith in, or some short poem of the same order. To transmute the story or the poem into the form of their own thought, did not necessarily imply an act of pious fraud; but must often have occurred in absolute good faith, and as a natural and necessary stage in the evolution of literature; and so of human opinion and institutions. In this way the Jonah Sacred Story grew up out of and upon the Jonah Poem.

6. In close alliance with the doctrinal theologian was the pietistic adorer, who furnished the necessary invocations and prayers for every conceivable occasion. No occasion could have been more exceptional than that of the Jonah Prayer, addressed to the Lord, out of the whale's belly; nor seemingly more effective, as it brought the strange craft, soon, safe to land.

7. Next came the pseudo-historical evolution of this mixed order of literature, which consisted in weaving the early philosophy the popular stories, poems, etc., into the supposed history, of the creation of the world, and of the rise and development of particular peoples, as the Hindoos, the Egyptians, the Assyrians, the Jews, Greeks, Romans, etc. What was accepted by all parties, at the beginning of the present century, in good faith, as the history of the Jewish nation, extending back to "Abraham," and back of him to "the flood" and "the creation," is now well understood by biblical critics to have been some sort of mixed literary production very different from genuine history. And this "critical method" of biblical study has been bravely and faithfully inaugurated by the theologians themselves. Its introduction has not been the work of infidels nor of unfriendly critics, but of the students and lovers of biblical lore themselves; all honor to them. Still it is the adoption of the scientific method in that sphere of things, and is revolutionary of the old, crude and childish opinions.

8. Later than the historians came the theologians proper, or the early church fathers, who, attributing a divine origin to the whole prior accumulation of materials, undertook the serious task of recasting it into the forms of a special branch of speculative philosophy, in the service of religion. This it was which came to be denominated Theology or God-lore, and which finally claimed for itself inspiration and absolute authority. It is this immense and well-jointed system of thought and belief which the theologians of our day, especially in Germany, are voluntarily submitting to criticism, and of which they are gradually disintegrating and restoring the materials to their true origins—in preparation, however, doubtless, for the ultimate construction of the true scientific theology of the future. The whole elaboration in which I am now engaged is therefore tendered, in good faith, to the Church, as simply the ripening and culmination of her own voluntary work of self-criticism; and beyond it all I see clearly, and hope to help lead the way to the realization of that higher spiritual and religious co-ordination of ideas, which, based on science, shall rise, powerfully equipped, into the realm of divine practicalities, and prove truly the means of the salvation of the world.

Omitting this eighth and last item, with which we are not now specially concerned, we have in Jonah, and the other similar writings of antiquity, no less than seven distinct and separable stratifications of literature; or, in other words, an original writing and six successive palimpsests, or partial obliterations and re-writings, in as many successive periods of time. It seems to me that no literary discovery affecting the past has happened since the revival of learning, which transcends in importance this new insight into the constitution of these early writings. Its value will be greatly enhanced when we come to its application to ordinary mythology, Hindoo, Roman, Greek, Assyrian, Syrian and Egyptian, in another series of papers. It is said that Dr. Schlieman is now engaged in writing a new book on the result of his labors of excavation, on what he supposes to have been the site of ancient Troy, and that instead of three or four he now finds no less than seven cities superimposed (except the lowest) one upon another. Our labors, now coming to a close, in the literary excavation of Jonah, are quite parallel. We have, as it were, disinterred no less than seven literary cities, or habitats of the human mind, superimposed, in similar manner, one upon the other. The Jonah Poem, taken quite alone, must, it seems to me, enter into our modern literary *repertoire*, as a very choice and beautiful contribution.

Already Max Muller and others have employed with striking effect, the idea of stratification, borrowed from Geology, in connection with the successive growths of language itself. Here we are extending the same idea to the growths of literature as contained by and being the burden of language. The same idea is again applicable to the superimposition of successive cities, or human social collections, one above another; like geological strata. This prevalence of a same distinctive

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